16

A Soul-searching CATECHISM,

Wherein is opened and explained,

Not onely the Six Fundamental Points set down, *Heb.* 6. 1.

But also many other Questions of highest concernment in Christian Religion.

Wherein is strong meat for those that are grown, and milk for babes, in a very short Catechism at the end, exceeding needfull for all Families, in these ignorant and unsetled Times.

Written by *Christopher Blackwood*, a servant of CHRIST.

The third Edition, with Addition.

---

1 Thess. 5. 21. *Prove all things: hold fast that which is good.*
2 Tim. 1. 12. *Hold fast the form of sound words which thou hast heard.*
Luke 1. 3, 4 *It seemed good to me to write, that thou might'st know the certainty of those things wherein thou hast been instructed.*

LONDON,
Printed for *Giles Calvert*, at the black Spread-Eagle at the West-end of *Pauls*. 1658.

The Epiſtle to the Reader.

TO preach unto people, and not to catechize them, I take to be a building without laying a foundation. Hence the Apoſtle firſt laid the foundation of the ſix Principles, Heb. 6. 1, 2. Not laying again the foundation of Repentance from dead works, of Faith towards God, of the doctrine of Baptiſms, and laying on of hands, of the Reſurrection of the dead, and of the eternal Judgment. *After which Pattern, I have propoſed unto thee, the Reader, a* form (*I truſt*) of ſound words, *wherein thou mayſt inſtruct thy Family. That thou mayſt do it the better to thine own comfort, and their edification, take theſe directions.*

Firſt, cauſe thy children & ſervants to commit to memory the ſhort Catechiſm which is at the end of the Book.

Secondly, Every time thou doſt catechize in thy Family, which I would have thee to do once every week at leaſt, read and explain to them one or two of the larger queſtions; and do them and me that favour, as to turn to the places of Scripture, which, for brevity ſake, I could not write down, and read them, and ſhew them how the alleadged Scriptures prove the point in hand.

Thirdly, If thy ſervants & children be more towardly or more ingeniouſly bred, or more quick wited, let them learn without book the larger Catechiſm: but if they be more ſlow

and uncapable, let them onely learn the ſecond, and oft read and expound to them the former, remembring that narrow mouth'd veſſels can receive liquors poured into onely by degrees.

Fourthly, Pray for a bleſsing upon the Inſtructions, without which, thy pains will not be effectual.

If thou art different in judgement from me in ſome one Point propoſed, yet let not that hinder thee from informing others in the reſt of the Points wherein we are agreed. If upon pretence of errour in ſome one Point, thou ſhalt conceal the whole from thy Family, for fear they ſhould be drawn away with errour, take heed that the things herein contained, which thou acknowledgeſt ſound, be not a witneſs againſt thy mis-guided Zeal (mingled with Cruelty) in the day of the Lord.

And forasmuch as thou liveſt in times wherein many, for want of ſound Principles laid at firſt, go a whoring from God after ſundry, dangerous, and deſtructive Errours; let it be thy care to train up thine in their youth, in the way of Truth, that they may not depart from it w en they are old.

So heartily deſiring that the Spirit of Grace would make theſe Inſtructions home to thy heart, which I preſent to thy eye and ear, I take my leave, and reſt.

Thine affectionate friend,
in the bowels of Jeſus Chriſt,

Chriſtopher Blackwood.

A Short Catechiſm,

As at all times uſeful, ſo eſpecially in theſe unſetled times.

Queſt. *Hat grounds have you to prove there is a God?*

Anſw. 1. The word of God proves it, & ſo doth the creation of Heaven and Earth, *Pſal.* 19. 1.

2. By the confeſſion of all Nations, *Rom* 1. 20. no people ſo barbarous, that are without a God, though moſt men are ignorant of the true God, *Pſal.* 19. 3.

3. By the order of cauſes: of every effect there muſt needs be a cauſe, till we come to the firſt univerſal cauſe, 1 *Cor.* 8. 6.

4. By the Conſciences of wicked men, who having ſinned are afraid of being puniſh'd by ſome ſupream Judg, *Rom.* 2. 15. *John* 8. 9.

5. By the Providence of God, ſeen 1. In diſpenſing puniſhments to the ungodly, *Pſal.* 9. 16. and rewards to the righteuos, *Pſal.* 58. 11. 2. In making proviſion for all Creatures, *Pſal.* 104. throughout. 3. In the fitting one thing for another, as the eye and colour, and light and the air, a thin body, through

which colours are sent to the eye. 4 The actions of unreasonable creatures above their ability, as the Ant Spider, &c. the ordering of contraries to unity.

6. There is a Divel that suggests evil, therefore there is a God that suggests good motions; and though he be not seen, no more is the winde, or soul of man.

Q. *What are we to consider in God?*

Ans. 1. His nature; 2. his Kingdom; 3. his works.

Q. *What are we to consider concerning his nature?*

Answ. The Unity of the Essence, together with the Trinity of Subsistence; how that the Godhead subsisteth in the being of Father, Son, and Holy Ghost; yet they are not three Gods, but one, 1 *John.* 5. 7. *Matth.* 28. 19.

Q. *Can we understand God in his essence, as he is?*

Answ. No further than he hath revealed himself; yet we know him, by considering all the perfections that are in any creature; as wisdom, justice, bountry, holiness, mercy, strength; and ascribing them all to him. 2. By removing all the imperfections that are in any creature from him; so we say God cannot die, nor suffer, nor sin. 1 *Tim.* 1. 16.

Q. *How prove you the Father to be God?*

Answ. 1 Cor. 8. 6. *There is to us but one God, the Father.* Gal. 1. 1. *God the Father, who raised him from the dead.* 1 Per. 1. 2. *Through the foreknowledg of God the Father.* Jude 1.

Q. *How prove you the Son to be God?*

Answ. Because the Scripture calls him *God over all, blessed for ever,* Rom. 9. 5. Phil. 2. 6. *He thought it no robbery to be equal with God.* Besides, none but God could make the world: now Christ made the world, 1 *Joh.* 1. 3, 10. *Col.* 1. 15, 16. *Heb.* 1. 2. Also the Saints have pray'd unto him, as well as unto the Father; *Acts* 7. 59. *Steven* cryed *Lord Jesus receive my spirit.* Heb. 1. 6. *When he bringeth his first begotten into the world, he saith, Let all the Angels of God worship him.*

Q. *How prove you the Holy Ghost to be God?*

Answ. Because we are baptized into his name, and received into Covenant by him, as well as by the Father and Son; and he promises pardon of sin, and eternall life, *Matth.* 28. 19. Again,

the

the Scripture calls him God, *Act.* 5. 3, 4. *Why hath Satan filled thy heart to lye to the Holy Ghost? thou hast not lyed unto men, but unto God.* 1. Cor. 3. 16. *Know ye not that ye are the temple of God?* compared with 1. *Cor.* 6. 19. *Know ye not that your body is the temple of the Holy Ghost?* he that in one place is called the Holy Ghost, in the other is called God. *Heb.* 3. 7. compared with *Isa.* 95. 7. in the *Hebrews* it's said *They tempted the Holy Ghost*: in the *Psalmes*, *They tempted God.* *Acts* 28. 25. compared with *Isa.* 6. 8. in the *Acts* its said, *The Holy Ghost spake to Isaiah*: but in *Isa.* its said, *the Lord spake unto him*, yea, the Lord *whose train filled the temple.* 1. Cor. 6. 20. the *Apostle* saith, *We are not our own but the Holy Ghosts*: therefore he hath absolute power over us. Now God alone hath absolute power over us. Yea, he bids us *glorifie God with our bodies.* Now what God means he, save the Holy ghost, whose bodies he call'd his temple?

Further, his Godhead appears, because he *searcheth all things, yea the deep things of God*, 1. Cor. 2. 10, 11. As the minde of a man knows all the things of man, because it is in him, so doth the Spirit of God know the things of God. *Acts* 7. 51. *You do always resist the Holy ghost, as your fathers did.* Now whom did their fathers resist in the Books of *Moses*, but God?

Besides, his Godhead was seen, in inabling persons to speak with tongues of all sorts, without any teaching of them by man, *Acts* 2.

Q. *Whether is the Holy ghost only a motion, action, or operation, whereby God works effectually in the hearts of the elect; or whether is he an understanding, willing, working substance?*

A. He is an understanding, willing, working substance, because he is said to be blasphemed, *Matth.* 12. 30, 31. Now an action cannot properly be said to be blasphemed, but a person. Again, the holy Spirit is said to be a Comforter, & to testifie of Christ, *John* 15. 26. *When the Comforter is come, whom I will send unto you, he shall testifie of me*: therefore a person, *Acts* 13. 2. The Holy ghost bade *separate Paul and Barnabas for the work*; yea, he sets overseers over Gods flock, *Acts* 20. 28. *Acts* 15. 28. *It seems good to the Holy ghost and to us.* If it seem'd good

to

to him then he is a perſon indued with underſtanding. *Acts* 16. 6. The Holy Ghoſt forbad the Apoſtles to go to *Phryg a & Bithynia*, and bad them go to *Macedonia*; becauſe he commands and forbids, he is a Subſtance. *Rom.* 5 5. *the love of God* is ſaid to be *ſhed abroad in our hearts by the Holy Ghoſt.* The Apoſtle herein puts a full difference betwixt the gifts of God, & the Holy Ghoſt. Beſides, 1. *Cor.* 12. 11. He diſtributes gifts to every one *even as he pleaſeth*: therefore he is a perſon or ſubſtance; *Iſa.* 48. 16.

Q. *Whither is the Holy Ghoſt equall with the Father and Son?*

Anſw. Yes: 2 *Cor.* 13. 13. *The grace of our Lord Jeſus Chriſt, and the love of God, and communion of the holy Ghoſt, be with you.* The Apoſtle joyns the holy Ghoſt with the other perſons in prayer. 1 *John* 5. 7. *theſe three are one*: *Pſal.* 33. 6. all the hoſt of Heaven was made by the Spirit, as well as by Father and Son, *Gen.* 1. 2. *The Spirit of God moved upon the waters.* The holy Ghoſt alſo takes us into Covenant, and in his name are we baptized. *Matth.* 28. which were unlawful, were he not God equal with the Father. The holy Ghoſt makes covenant with us, *Heb.* 10. 15, 16. the holy Ghoſt is a witneſs to us: for after he had ſaid before, *This is the Covenant that I will make with them: I will put my Laws into their hearts*, &c. Beſides, being we are baptized into his name, we are baptized into his worſhip, religion, faith, doctrine.

Q. *What Scriptures prove unto us the Trinity?*

A. Theſe following: *Iſa.* 63. 7. 2 *Sam.* 23, 1, 3. *Iſa.* 61. 1. *Hag.* 2. 4, 5. *Pſal.* 33. 6. In the New Teſtament, *Matth.* 3. 16, 17. *Matth.* 28. 19. *Joh.* 1. 32 33. *Joh.* 15. 26. *Joh.* 16. 3, 13, 14, 15. 1 *Cor.* 12. 3. *Eph.* 2. 18. 2 *Cor.* 13. 13. *Tit.* 3. 5, 6. *Gal.* 4. 6. The ſame name of Jehovah, and the ſame works, are aſcribed to each perſon.

Q. *What are the attributes of God?*

A. There are many of them; as 1. Spirituality, whereby he cannot be touched, *Luk.* 24. 29. *For a Spirit hath not fleſh nor bones*; nor can he be ſeen, 1 *Tim.* 6. 16. *Whom no man hath ſeen, nor can ſee.*

2. Eternity, whereby he was from everlaſting, *Pſal.* 90. 2. *Before*

fore the mountains were brought forth, from everlaſting to everlaſting thou art God.

3. Unchangeableneſs: There's *no ſhadow of turning* with God, *Iam.* 1. 17, 1 *Sam.* 15. 29. Repentance attributed to God, ſignifies no change in Gods nature, but in his actions mutably decreed from eternity. God is fain to ſpeak to us as Nurſes to children, liſpingly, becauſe they cannot underſtand perfect ſpeech.

4. Omnipreſence; In that he is preſent every where, *Pſal.* 139. 7. *Whither ſhall I flee from thy preſence?* and alſo knows every thing and perſon, *Heb.* 4. 13. *All things are naked and opened unto the eyes of him, with whom we have to do:* ſo that he knows the very motions of the will of man, even before they move.

5. His Almightineſs; in that he is able to do whatſoever he pleaſeth, *Pſal.* 135. 6. *Whatſoever the Lord pleaſed, that did he.* Yea, he is able to do more than he pleaſeth to do; he could have raiſed up of ſtones children to *Abraham. Matth.* 3. 9. He could have given Chriſt 12 legions of Angels. *Job* 42. 2.

6. His Self-ſufficiency; in that he is compleat in himſelf, not needing any thing the creature can do, *Gen.* 17. 1. *I am God alſufficient.*

7. His Knowledg; whereby God doth perfectly know himſelf, and by himſelf, all other things that are, were, ſhall be, or can be; and that not ſucceſſively, as men do, but by one act of underſtanding, *Job* 42. 2. *Joh.* 21. 17.

8. The Will of God; whereby he wills in a holy manner, and works all things according to the counſell thereof, *Eph.* 1. 11.

Q. *What be the parts of Gods Kingdom?*

A. Two: 1. his decree: 2. the execution of it.

Q. *What is Gods decree?*

A. It is Gods everlaſting determination and purpoſe concerning all things & perſons, *Act.* 4. 28. *To do whatſoever thy hand and thy counſell determined before to be done.* Eph. 1. 11. *Predeſtinated according to the purpoſe of him, who worketh all things after the counſell of his own will.* And as God decreeth concerning all things and perſons, ſo doth he decree the circumſtance of place, time, means, and manner, *Act.* 27. 31. *Except*

these abide in the Ship ye cannot be saved.

Q. *What is Predestination?*

A. It is Gods fore-ordaining all reasonable creatures, whether Angels or Men, to an everlasting estate either of salvation condemnation, 1. Thes. 5. 9. *God hath not appointed us to wrath, but to obtaine salvation by our Lord Jesus Christ.*

Q. *What are the parts of Predestination?*

A. Two: 1. Election, which is Gods appointing some to Salvation through Christ, *Rom.* 9. 23. *He made known the riches of his glory on the vessels of mercy which he had prepared unto glory.* Eph. 1. 5. *Having chosen us in him before the foundation of the world.*

2. Reprobation; which is Gods appointing some, both Men and Angels, to destruction, 2 *Tim.* 2. 20. there are some *Vessels to dishonour*, Rom 9. 22. *To shew his wrath, and make his power known, he endured with much long suffering the vessels of wrath fitted to destruction.*

Q. *Is there no cause or inducement of Election in the elected themselves, or of Reprobation in the reprobate?*

A. No: *Rom.* 9. 18. *He hath mercy on whom he will have mercy; and whom he will, he hardeneth.* 2. Tim. 1. 9. *He hath called us with an holy calling, according to his own purpose and grace.* Eph. 1. 9. *He made known unto us the Mystery of his will, according to his good pleasure which he had purposed in himself.*

Q. *Is not Christ the cause of our Election?*

A. No, not of Gods decreeing of it, for that he did of his own free-will; but of the execution of it: that is our Salvation is for and through Christ, *Eph.* 1. 4. *He hath chosen us in him, before the foundation of the world.*

Q. *Is not sin the cause of reprobation?*

A. No: for then all men should be Reprobate, when God foresaw that all would be sinners: but sin is the cause of the execution of reprobation.

Q. *What use are we to make of our election?*

A 1. It serves to humble us, that we had nothing of our selves.

2. It should breed in us love to God, for his love to us.

3. It comforts, that our Salvation standeth not in our selves, who

who dayly might lose it; but in Gods unchangeable decree.

Q. *Whether is God, decreeing the worke of the wicked, the author of sin?*

A. No: though God decrees the sinfull works of the wicked (for else they had not been) as the Jewes crucifying of Christ, *Acts 2. 23. Him, being delivered by the determinate counsell and foreknowledg of God*, &c. So *Ioseph's* selling into *Egypt*, Gen. 45. 7, 50, 20. yet is nothing sin, as God decreeth it, or commandeth it: *Abraham's* killing of *Isaak*, being commanded of God, was a duty; which else, God forbidding it, was a sin: Gods decreeing of sin, being a way to manifest the glory of Gods Justice, is a good thing,

Q. *What is the execution of Gods decree?*

A. It's an action of God, working all things in time, according to his decree, *Eph. 1. 11. Acts 4. 8.*

Q. *What are the parts of the execution of Gods decree?*

A. Two: 1. Creation, 2. Providence.

Q. *What is it to create?*

A. To bring a thing from no being, to being, *Gen. 1. 1.* Also, to bring in a form created of nothing, into a præexistent matter.

Q. *How did God create all things?*

A. By his word; *Psal. 33. 6. By the word of the Lord, were the heavens made*: also, *ver. 9. Gen. 1. 3, &c. Let there be light, and there was light. Heb. 11. 3. The worlds were framed by the word of God.*

Q. *Of what made he all things?*

A. Of nothing, *Rom. 4. 17. Heb. 11. 3. Things which are seen, were not made of things which do appear.* Which plainly appears, in that they are said to be *made in the beginning*, that is, when there was nothing but God, *Gen. 1. 1.* It was either made of the essence of God, or of nothing: but Gods essence is indivisible; *ergo*, of nothing.

Q. *How long was God in creating the world?*

A. Six days, and rested the seventh, *Gen. 2. 1. Exod. 20 11. In six days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day.*

Q. *Why was God so long in creating the world?*

Q. That we might not lightly pass over the works of God, which he was so long in creating.

Q. *What is Gods creation?*

A. It's Gods action, whereby he made Nature, & all things in nature, whether ſubſtances or accidents, in the ſpace of ſix days; for his own glory, & happineſs of his Elect, *Prov.* 16. 4.

Q. *What grounds have we to believe there is a Providence?*

A. 1. From Scripture, becauſe nothing falls out without the determinate counſell of God; no, not the crucifying of the Son of God, Act. 4. 28. to do *Whatſoever thy hand and thy counſell determined before to be done*, Matth. 10. 29, 30, 31. not a *hair falls from our heads*, nor a *ſparrow to the ground, without the will of our Father.*

2. The providence of God is ſeen, 1. In making innumerable contrarieties ſerve to one end; as heat and cold, light and darkneſs, *viz.* the uſe of man. 2. From the reaſonable actions, of unreaſonable creatures; as the ſhifting Countryes according to the ſeaſon of the year. 3. From the dependence of callings and countryes one upon another. 4. The fitting one thing for another: man hath an eye; colour is the object of it, light diſcovers the colour, the air is a clear body through which it is ſeen. 5. The provident proviſion made for all the creatures, as in bringing ſprings of water to all towns; the earth alſo bringing forth graſs for every creature. 6. The fit rewards & punſhments that are beſtowed & inflicted on the deeds of men, ſo that no wicked man can out-run Juſtice, *Judg.* 16. 30. *Eſth.* 6. 4. *Haman* ſeeking to hang *Mordecai*, is hanged. *Pſal.* 9. 16. *Act.* 12. 22.

Q. *But if there be a Providence in the world, how comes it that ill men have ſo much proſperity, and good men ſo much adverſity?*

A. The proſperity of wicked men, tends to further the decree of God to their deſtruction, *Prov.* 1. 32. *The proſperity of fools ſhall deſtroy them.* Moreover, the adverſity good men endure, is very profitable in many particular reſpects; as to wean them from the world, & to keep their hearts humble; and that they being empty of the creature, may the more faſten upon God: ſo that good men have acknowledg'd their adverſity good for them, *Pſ.* 119. 71. *It is good for me, that I have been afflicted.* Rom. 8. 28. *All things work together for good to them*; therefore the adver-

adverſity is for their good: ſo that God doth ſo diſpoſe his rewards to his people, and puniſhments to the wicked, that, to ſpeak properly, it never happens ill to the Godly, or well to the wicked in this life.

Q. *What is the Providence of God?*

A. It is an outward action of God, whereby he doth govern and diſpoſe all & every thing which is made, both creatures and their actions, and faculties, according to the counſell of his will, that in every thing he may be glorified: As honours, *Pſal.* 75. 6, 7. Puniſhments, *Amos* 3. 6. periods of Kingdomes, *Dan.* 2. 21. The wills of men, *Jer.* 10. 23. yea of the greateſt of men, even Kings, *Prov.* 21. 1. the counſels of men, as *Achitophel*, 2. *Sam.* 17. 14. yea, the ſmalleſt thing, as a Sparrows falling, *Mat.* 10. 30. yea, the moſt accidentall thing, as the killing of a man unawares *Exod.* 21. 13. yea, the lot caſt into the lap, is wholly diſpoſed of by him, *Prov.* 16. 33.

Q. *What are the parts of Gods Providence?*

A. Three: 1. The keeping the being of things in their kindes, in a continued ſucceſſion, as long as he ſees good, *Act.* 17. 28. *In him we live and move, and have our being.*

2. His government; whereby as a Monarch he governs all things, according to the liberty of his own will: ſo that when any creature goes according to the liberty of its will, it is becauſe God ſuffers it ſo to do.

3. His ordination, or appointment; whereby God orders, brings, and diſpoſes all things, & the actions of things, how diſorderly ſoever they may ſeem to be, to certain ends, according as it ſeemeth good to him; for the bringing about of which ends, he alſo appointeth means.

Q. *How is the providence of God converſant about ſinne?*

A. 1. God preſerves that nature and will, that produces ſinful actions. God hath a concurrence about ſinful actions, as appears, *Gen.* 45. 8. *It was not you that ſent me hither, but God.* Deut. 2. 30. *God hardened the Spirit of* Sihon *King of* Heſhbon, Pſal. 105. 25. *God changed the mindes of the* Egyptians, *that they hated his people.* But as in a chain that breaks, there is no link in fault but that which breaks; ſo in theſe concurrences

rences of causes, none is to be blamed but the next and immediate cause, which is the will of man; so that though God will the being, yet man alone wills the nature of sin.

Q. *What are the positive actions of God in and about sin?*

A. Three: 1. His withdrawment of his help & grace from the creature; both the help of light, *Deut* 29. 4. *The Lord hath not given you an heart to perceive, and eyes to see*; and also the help of supportance; 2 *Chron.* 32. 31. Hezekiah *was left of God to his pride, that he might know what was in his heart:* which two helps being withdrawn, the creature sins not necessarily, but voluntarily; so that as the Sun causes darkness, not by overcasting the air, but by hiding his light, as the staffe falls to the ground being not forced by the hand, but only forsaken of it; so God withdrawing either light or supportment, man sins. God, who suffers sin, hath the power of hindering, without any obligation to us; and man hath the power of doing, without any compulsion: the action in God is without fault, the action in man without excuse.

2. God works about sin, by removing the impediments that hindered us from sinning. God took away good *Jehoiada*, and then *Joash* shewed his wickedness, 2 *Chron.* 24. 17. So God takes away a Master or Father, that kept such a person from wickedness; who being removed, his wickedness appears.

3. God works about sin, by setting before us objects, whereby he knows our corruption will be enticed, as a beautifull woman before an unchast person, wine or beer before a Drunkard.

4. God works about sin, by setting bounds to sin, that it shall go so far, and no further, *Psal.* 76. 10. *The remainder of wrath shalt thou restrain.*

5. God works about sin, in that he preserves the person, nature, & faculties of the sinner, even whiles he is in sinning, *Act.* 17. 28. *In him we live, & move*: as an horse-man driving a lame horse, is the cause of his going, not of his halting; so is God the cause of our moving, though not of the sinfulness in our moving.

Q. *What use may we make of Gods providence?*

A. 1. See, that nothing befalls unto thee by chance; if we take chance as a cause in opposition to God, as the *Philistims* took it, 1 *Sam.* 6. 9.

2. To

2. To perſwade us to the uſe of prayer, *Gen.* 24. 12. *Neh* 2. 4.

3. To free the heart from diſquieting carefulneſs, *Matth.* 6. 32, 34.

4. Eye God in all thy affaires, *Pſal.* 145. 15. *Prov.* 3. 6. *Pſal.* 139. 3.

5. Not to fear the terrors of men, and ſo neglect duty, *Matth.* 10. 28. 29.

6. To comfort us, that we are in covenant with him, that ſits at the ſtern, and governs all.

7. To comfort us in reſpect, 1. of our poor condition, 1. *Sam.* 2. 7. 2. againſt enemyes plots, *Luk.* 11. 31, 33. See *Exod.* 34. 24. 3. againſt fear of danger, *Matth.* 2. 13. *Job* 29. 4.

8. To work patience in afflictions, 1 *Sam.* 3. 19. *Pſal.* 39. 9. *Job.* 1. 20, 21.

Q. In what condition did God create man at firſt?

A. In an holy and happy condition, *Gen.* 1. 26. *Eccleſ.* 7. 29. *God made man upright*: which uprightneſs conſiſted in a perfect conformity of the faculties of the ſoul, and members of the body, to the will of God, *Eph.* 4. 24. *Col.* 3. 10.

Q. Did man continue in that ſtate wherein he was created?

A. No: *All have ſinned, and come ſhort of the glory of God,* Rom. 3. 23. Rom. 5. 12. *By one man ſin entred into the world, and death by ſin, and ſo death paſſed upon all men, in whom all have ſinned.*

Q. What death did Adams ſin procure? was it only a temporal death, or was it not alſo eternal?

A Adams ſin procured to his poſterity eternal death, in reſpect of deſert: *Rom.* 5. 15. *If through the offence of one many be dead, much more the grace of God and the gift by grace, hath abounded unto many.* As the grace of God, and gift by grace, abounded unto many, that is, to eternal life, and to remiſſion of ſins; ſo the offence on the contrary, abounded unto eternal death: and ſo it is ſet down, *verſ.* 25. that *as ſin hath reigned unto death, even ſo might grace reign through righteouſneſs, unto eternal life, by Jeſus Chriſt*: as if he ſhould ſay, as the one is, ſo is the other.

2. Such as the juſtification is, by the ſecond *Adam*, ſuch is the condemnation by the firſt *Adam*. But

But the justification by the second *Adam*, is a justification of life, that is, of or to eternal life.

Therefore the condemnation by the first *Adam*, is a condemnation to eternal death, *Rom.* 5. 18.

Therefore, as by the offence of one, the judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men to justification of life.

If any man obj. & *that it's against equity that eternal death should be inflicted for another man's sin*;

A. The same may be said against temporal death: it's as unjust that natural life should be taken away for the sin of another; yet the Objectors, whether *Socinians* or *Arminians*, acknowledg this.

2. The will of God is the rule of righteousness; and if *Adam* would enter into such an agreement with God, that if he stood he and all his posterity should stand eternally, and if he fell, he and his posterity should perish eternally: Who hath any thing to reason against it? *Hos.* 6. 7. the words are, *They like Adam have transgressed the Covenant*: so you have it varied, in the margin. So that a Covenant passed betwixt God and *Adam*, for the violation whereof on *Adams* part, he and his incurred eternal death: and we hold it equitable in the Courts of men, that for the treason of the Father, the Posterity smarts also. *Levi*, in the loynes of *Abraham*, is said to pay tithes, *Heb.* 7. 9.

Q. What did Adam passe over to his posterity, besides temporall and eternall death?

A. Besides their being children of wrath (that is, not only persons with whom God is angry, but upon whom his wrath abides, *John* 3. 36.) they are *children of wrath by nature*, Eph. 2. 3. signifying, not only that we are cursed, but that we are so by nature or birth; *natura* being derived *a nascendo*, from being born. Of *Adam* & *Eve*, it might be said, They were liable to wrath; but it could not be said they were children of wrath; it might be said they were upon their fall, cursed; but it could not be said they were born cursed. So that besides temporal & eternal death, there is a viciousnes of nature that passeth from *Adam*, to all his posterity: so that as a creature begotten partakes of the nature of the begetter, as a hors after the nature of a hors; so we partake of the sinfull

ful nature of our firſt Parents all along: ſo that *no man can bring a clean thing out of an unclean*, Iob. 14. 4. for, *we were ſhapen in wickedneſs, and in ſin did our mother conceive us*, Pſal. 51. 5. ſo that naturally we are *eſtranged from God from the womb, ſpeaking lyes as ſoon as we can ſpeak*, Pſal. 58. 3. The looking-glaſs of our *miſery* we may ſee, *Rom.* 3. 9. to the 20. which the Apoſtle applyes to himſelf, as well as others, *ver.* 9. *What, are we better than they?* (that is, by nature) *No, in no wiſe.*

To ſay we become guilty by imitation only, as one Ox learns to plow by the ſight of another, is moſt falſe: For corrupt nature teaches many perſons evill, for which they never ſaw example; as *Cain* when he killed *Abel.*

To ſay the immediate will of the ſinner is abſolutely neceſſary to conſtitute ſin, is to tye the Creator to the Law of the creature, who had a ſoveraign power in himſelf, to propoſe what Law he pleaſed unto his creature.

To ſay there is no ſuch defilement upon our natures, becauſe our conſciences accuſe us not for it; no more doth our conſcience accuſe us for ſins of ignorance, and many other ſins; yet will we ſay they are not ſins? The conſciences of the *Iews* did not condemn them for not dwelling in Booths, in the feaſt of the ſeventh month, which they had omitted well nigh a thouſand years, from the days of *Ioshua* to the days of *Nehemiah*, Neh. 8, 14. to the 18. was it therefore not a ſin?

And whereas ſome ſay, They cannot ſee how the ſin of our firſt Parents ſhould be both a ſin and a puniſhment: was not *Pharaoh's* hardneſs of heart both a ſin and a puniſhment? Was not the Idolatry of the *Gentiles*? Rom. 1. 21, 23, 24, 26, 28.

Q. Whereas ſome ſay, *No Infant, no not of the Heathens, is damned meerly for original ſin.*

A. We know nothing of their damnation, but we ſpeak of the deſert of original ſin. I rather incline to judge of their ſalvation, they dying in Infancy, becauſe Chriſt ſaith, *Of ſuch is the Kingdom of God.* The innocency of all Infants (in reſpect of actual ſins) whether of Heathen or Chriſtian Parents, is the ſame: they may be ſaved, as the elect Angels are ſaved; or elſe God may forgive that offence without ſatisfaction: for if that power be in a creature, to forgive a debt without payment, much more is

it in God: and I humbly suppose there cannot be a more fit object to exercise the same, and to bring it into act, than towards poor dying Infants.

But that which I most incline to, concerning the salvation of dying Infants, is, that though God can pardon dying infants without satisfaction, yet that he will not, because Christ is the way to the Father, and *No man comes to the Father without Christ*, Iohn 14. 6. Now Christ's satisfaction becomes effectual through believing, only to them that have the power of believing; but to dying infants, it may become effectuall by bare applying, without believing, because infants cannot believe, *Deut.* 1. 39. *Ionah* 4. 11. That there is some way of salvation for infants, the Scripture speaks *Luke* 18. 15, 16. but for any other way of salvation for them besides Christ his satisfaction, we know not; nor for the conveyance of satisfaction in behalf of infants any other way, than by bare application on the Mediators part, and acceptation on Gods part, I cannot conceive. And should Infants be damned meerly for original sin, then should God deal more severely with poor dying infants, than with the Devils, who were condemned to hell only for actual sins.

Q. *Wherein doth our natural defilement reside?*

A. In every faculty of soul, and member of body, *Psal.* 14. 3. *They are all gone aside, they are altogether become filthy.* So that the whole man stands in need to be sanctified, 1 *Thes.* 5. 23. the Vnderstanding is full of blindness, *Psal.* 14. 2, the Will full of rebellion, *Io.* 5. 40. and 8. 44. the affections of disorder, *Rom.* 7. 5. the Conscience of benummedness and other defilements, *Tit.* 1. 16. the Ears full of filthy listnings, the Eyes full of wanton gazings, *&c.*

Q. *Wherein doth our natural defilement consist, which we drew from our first Parents?*

A. In two things:

1. In an aversnes to every thing that is good, *Ps.* 14. 3. and 58. 3.

2. In a proneness to every thing that is evil, *Rom.* 7. 5. So that corruption takes occasion from the holy law of God, to stir us up to sin, *Rom.* 7. 8, 13.

Q. *How came Adams sin to seize upon his posterity?*

Answ.

A. That man by nature is wholly ſinfull, nothing is more plain: but the manner how he came to be ſo, is hard to underſtand. Now as when we are fallen into a ditch, we ſtand not queſtioning ſo much how we fell in, as how to get out; ſo ſhould we ſee how to get out of this ſinful condition.

But, to anſwer, ſome ſay the Parent begets the ſoul as well as body: but God is called *the Father of Spirits*, Heb. 12. 9. See alſo Zach. 12. 1. Num. 27. 16. Eccleſ. 12. 7. Either the Parent in generation conveyes part of his ſoul, and ſo the ſoul ſhould be diviſible, contrary to the nature of ſpirits, which are not quantitative; or he conveys his whole ſoul, and ſo the Parent ſhould be without a ſoul; or elſe ſouls multiply, which is more than Angels do.

Therefore, 1. we become guilty by imputation, or by Gods ordination: in one man, God ordained to adorn us all, if he ſtood; in one man, he ordained to ſtrip us all, if he fell.

2. By natural propagation or generation of that moſt filthy nature which *Adam* had after his fall, *Gen.* 5. 1. *Adam begat a ſon in his own likeneſs, after HIS IMAGE.* What image had *Adam* then, ſave a corrupt image? *Iob.* 14. 4. *Who can bring a clean thing out of an unclean?* no body: *Pſal.* 51. 5. *Behold, I was ſhapen in wickedneſs, and in ſin did my mother conceive me.* So that ſinful man (by man, I mean both man and woman; who though they be two in ſex, yet are one in nature, and one in wedlock) I ſay, ſinful man begets ſinful man: ſo that ſin is in the ſeed inbidingly, as fire is in the flint, as ſome ſuppoſe. This power that the body ſhould have over the ſoul, being above nature, may be aſcribed to Gods juſtice, puniſhing *Adams* ſin, in his baſe ſubjecting of his ſpirit to the fleſh. Through the ſeed, hereditary diſeaſes of Gout, Stone, Conſumption, Leproſy, are conveyed, which are inviſible; and why may not ſin be conveyed by the father to the childe in generation?

Though this anſwer may be ſatisfactory to many, yet I reſt upon the former, that we become guilty by imputation.

Qu. *How doth it appear, that* Adam's *ſin is imputed to all his poſterity?*

A. It appears, 1. Becauſe ſin was in the world before there was a Law given on *Sinai*, as appears, in that all *Adam's* poſteri-

ty were liable uuto a temporal death, which is the fruit of sin, *Rom.* 5. 13. *Vntill the Law, sin was in the world; so that death raigned, from the time of Adam to Moses*, vers. 14. now sin would not have been imputed (and consequently death) when there is no Law. Now if you say, What Law was there before *Moses* Law, without which sin would not have been imputed? I answer, Though there was the Law of Nature writ in our hearts by Nature; yet the Law the Apostle there speaks of, was this, mentioned *ver.* 12. That by one man (*Adam*) sinning, all mankind should sin in him, and by that one sin of that one man (*Adam*) death should come upon all. He speaks not one word of the Law of Nature.

2: It appears that *Adams* sin is imputed to all his posterity, from the death of infants, *Rom.* 5. 14. *Death reigned from Adam to Moses* (and so along) *even over them who had not sinned after the similitude of Adams transgression*; which cannot be meant otherwise, than of infants, who had not sinned actually, as *Adam* had: so that the Apostle argues thus:

Where death reigned without guilt of their own actual sin, there necessarily must be an imputation of the guilt of the first sin.

But before the Law, death reigned over those that had no guilt, from their own actual sins, (meaning little infants, that could not sin actually, after the similitnde of *Adams* transgression:)

Therefore the guilt of the first sin, is necessarily imputed to infants; and if to infants, much more to grown persons, and so to all.

Q. *What may we learn hence?*

A. That there is *a sinning after the similitude of Adams transgression*, or actually. 2. That there is a sinning which is *not* after the similitude of *Adams* transgression, or imputatively; which is called *original sin.*

Q. *What is original sin?*

A. It is the corruption of all mankinde, by the fall of our first Parents, naturally propagated or derived unto all, making them guilty of temporal and eternal death, and other punishments, unless forgiveness be made in Christ, *Ro.* 3. 9. to *ver.* 25.

Rom.

Ro. 5. 12, 13, 14, 15. It's called *original ſin*, becauſe it was in being from the beginning, from the firſt man that ever was.

Q. *VVhat way is their to come out of this miſerable condition?*

A. Only by Ieſus Chriſt, *Col.* 1. 21, 22.

Q. *VVhat is Ieſus Chriſt?*

A. The eternal Son of God, *Mic.* 5: 2. made man, *Ro.* 1. 3, 4.

Q. *How many are the Offices of Chriſt in relation to his Church?*

A. They are three.

Q. *VVhich are they?*

A. His Kingly office, whereby he rules in his Church, *Pſ.* 2. 6. and in the hearts of his people, *Luke* 17. 21.

2. His Prophetical office, whereby he revealing his Fathers will, wee are to hear him in all things, *Acts* 3. 22. *Matth.* 17. 5.

3. His Prieſtly office, whereby he offers ſacrifice for the ſins of his people, *Heb.* 8. 3.

Q. *VVhat ſacrifice did Chriſt offer?*

A. His own body upon the Croſs, *Heb.* 10. 10.

Q. *Vvhy did Chriſt offer his own body upon the Croſs?*

A. To make ſatisfaction for the ſins of all thoſe that believe on him, *Rom.* 3. 25, 26.

Q. *VVhat is faith?*

A. It is a matrimonial act of the ſoul, *Rom.* 7. 4. 2 *Cor.* 11. 3. *Eph.* 5. 32. whereby I do not only believe that there was ſuch a perſon as one Ieſus Chriſt, who dyed and roſe again at *Ieruſalem*; but I believe alſo that he dyed and roſe again for me: yea, my ſoul is willing to receive him, *Iohn* 1. 12. as my Lord and Saviour, *Iude* 21. 25. and to reſt upon his ſatisfaction, *Rom.* 10. 10, 11.

Queſt. *VVhether doth Faith goe before the forgiveneſſe of ſins?*

Anſ. We are not firſt waſhed, and then believe; but in Scripture-language we firſt believe, and afterwards are waſhed: hence we are ſaid to be juſtified by Faith, *Rom.* 3. 28. and to be purified by Faith, *Acts* 15. 9. and Chriſt is ſet forth a reconciliation through Faith in his blood, *Ro.* 3. 25. which blood, though it have ſufficient vertue to cleanſe us from our ſins, yet it doth

not

not actually purge any unleſs it be applyed: when it is once applyed, that the ſoul looks believingly and mournfully upon him whom he hath pierced, in that day there is a Fountain ſet open to that ſoul, the Fountain of Chriſt his blood, *Zach.* 12. 10. compared with *chap.* 13. 1.

Q. *But whether is Faith or repentance firſt in the ſoul?*

A. Though Faith be in order before repentance, yet in reſpect of time they are both together in the ſoul; for in the ſame moment the Children of God believe that Chriſt was crucified for their ſins, they melt under the ſight of their ſins which were the cauſe of his crucifying, *Zach.* 12. 12, 13. compared with *chap.* 13. 1.

Q. *How doth the ſoul act in receiving* Chriſt?

A. There is not onely an aſſent of the underſtanding that Jeſus is the Chriſt that came into the world to ſave ſinners, which may be in wicked men, *He.* 6. 4. and Devils. *Iam.* 2. 19. but there is alſo an act of the will, whereby God offering his Son as a Prophet to be our teacher, as a King to take us into his Government, as our Prieſt, by his death and interceſſion to waſh away our ſins; we look upon this offer as worthy of all acceptation, 1 *Tim.* 1. 15. and ſo receive Chriſt to be under his teachings as our Prophet, *Mat.* 17. 5. *Acts* 9. 6. reſt and repoſe our ſelves upon his Sacrifice and ſatisfaction, as our Prieſt, *Pſ.* 37. 5. *Acts* 8. 37. put our ſelves under his Government, and ſubject our wills to his will, as our King, *Luk.* 19. 27. This accepting Chriſt by the will, is that very receiving mentioned, *Io.* 1. 12. becauſe whoſoever thus receive him, have power to become the Sons of God.

Q. *What are the two parts of* Chriſt *his Prieſthood?*

A. 1. His death upon the Croſs, whereby in reſpect of Gods foreknowledge, Chriſts merit, and Gods acceptation, he bore the ſins of all the Elect upon the Croſs, ranſoming them to God by his death, *Mat.* 20. 28. *Eph.* 1. 6. 7.

2. His Reſurrection from the dead, together with his interceſſion in Heaven, whereby as an Advocate he pleades their cauſe, 1 *John* 2. 6. appearing in the preſence of God for them, *Hebrews* 9. 24. preſenting the merits of his own death, whoſe blood ſpeaketh good things for them, *Hebrews* 9. 24. So that he is able to ſave them to the uttermoſt, *Hebrews* 7. 25.

Q. *How*

Q. *How may a Believer know that Chriſt is his Advocate or Interceſſor?*

A. Hereby do we know that we know him ſo to be, if we keep his Commandements, 1 *Iohn* 2. 1, 2, 3, 4.

Q. *How doth a Believer keep the Commandements?*

A. 1. He keepeth them in his head Chriſt, in whoſe fleſh ſin was condemned, that the righteouſneſs of the Law might be fulfilled in us, *Rom.* 8. 3, 4.

2. He keeps them intentionally, having a reſpect to every one of them, *Pſ.* 119. 6. without ſlighting or deſpiſing any of them; ſeeing the Scripture ſets down, that the ſlighting or deſpiſing any of a mans wayes, doth declare him to be as yet under the ſtate of death, *Pro.* 13. 13. and *chap.* 19. 16.

3. In that he will not deliberately ſin againſt Conſcience for the eſcaping of Croſſes, or obtaining of enjoyments, *Dan.* 3. 16, 17. having a full purpoſe in his heart (through the aſſiſtance of grace) to chooſe affliction rather than iniquity, *Iob* 36. 21.

Queſt. *VVhat meaſure of love muſt we love the Lord withall?*

A, We muſt love him with a ſovereign love, better than Father and Mother, Lands and Living, Wife and Children; yea, and our own Lives, *Mat.* 10. 37. *Luk.* 14. 26.

Queſt. *VVhat denial of Chriſt is that which excludes a ſoul out of Heaven?*

A. Habitual denial, when we, for the ſaving of our Lands, Liberties, Country or Lives, have a purpoſe to deny Chriſt, or any part of his truth, *Mat.* 10. 32, 33.

Q. *VVhat way is there to prevent this habitual denial of Chriſt, which is ſo dangerous and deſtructive?*

A. To learn to deny our ſelves in ſuch a meaſure, that in the Lords ſtrength we reſolve to take up every Croſs that comes betwixt us and our duty, *Luk.* 9. 23 and to hate the beſt enjoyment we have, as friends, liberty, eſtate, yea and life it ſelf, if we cannot hold them and the Lord together, *Luk.* 14. 26, 27. So that we are reſolved in no wiſe in a plain Commandement to ſin againſt our Conſcience, but are reſolved to chooſe a fiery furnace, rather than worſhip a golden image, *Dan.* 3. 16, 17.

Q. *VVhat is repentance?*

A. A change of heart, *Eph.* 4. 22, 23. Ro. 12. 1, 2. whereby we turn from all sin with an hatred thereof, *Psal.* 119. 128. purposing to walk in newness of life, *Psal.* 119. 106.

Q. *What are the fruits of repentance?*

A. The Apostle lets down some, 2 *Corinthians* 7. 11. as a care of pleasing God in every thing; also a fear of displeasing him in any thing; also a clearing of our selves both before God, not resting till we have got assurance of the pardon of our sins; and clearing our selves before men, in a godly course of life; also a desire to eye God in all things; also a zeal, rejoycing when his name is honoured, and sorrowing when it is dishonoured; also an indignation against sin, in a friend as well as an enemy, in a rich man as well as poor; also revenge against our selves, in that, as we have abused Gods blessings to our own lusts, so we endeavour hereafter to spend them to his Honour.

Quest. *What doth the Scripture reveal concerning spirituall death?*

A. It reveals unto us that we are under a threefold death.

1. A death of guiltiness, whereby we are bound over to eternal death, *Rom.* 5. 12. *Luk.* 15. 32. *John* 5. 24. being wrapt therein by *Adams* sin and our own.

2. A death of filthiness, whereby naturally we all lye wallowing in carnal courses, though some are more deeply in them than others, *Eph.* 2. 1, 2, 3. This life of holiness was also lost by *Adam*, *Gen.* 1. 26. *Eccles.* 7. 29. *Ephes.* 4. 25.

3. A death of discomfort, whereby naturally we are deprived of that sweet Communion and enjoyment of God, which *Adam* had in innocency, and regenerate men have in part, and glorified Saints have in fulness, *Rom.* 3. 23.

Quest, *What doth the Scriptu re reveal concerning spirituall life?*

A. It reveals unto us, that there are three parts of spiritual life in opposition to this death:

1. The life of justification, *Rom.* 5. 18. *Gal.* 2. 20. so that whereas we are all dead men by offending the Law, when God pardons we are alive, *Col*, 3. 4.

2. The life of Sanctification, when a man is quickned up to all the wayes of God, *Ephes.* 2. 1. *Rom.* 6. 11, 13.

3. The

3 The life of comfort, *Pſalm* 85. 6. when the ſoul enjoyes a life in Gods favour, *Pſalm* 30. 5. *Pſalm* 63. 3. looking upon the abſence thereof as death it ſelf, *Pſalm* 28. 1. *Pſalm* 143. 7.

Q. *What neceſſity is there of ſpirituall life?*

A. It is ſo needfull, that without it there is no Salvation, *John* 3. 5. All the body of Chriſt being living ſtones, 1 *Pet.* 2. 5. without this thy converſion is nothing, *Epheſ.* 2. 5. thy faith nothing, *John* 11. 26. thy Hope nothing, 1 *Pet.* 1. 3. thy Repentance nothing, *Acts* 11. 18. and thy duties of Religion nothing, *Pſal.* 80. 18. *Mat.* 13. 15. yea, if thou beeſt without this, thou haſt no ſhare (as yet) in Chriſt, 1 *John* 5. 12.

Q. *What kind of thing is ſpirituall life?*

A. As it hath reſpect to change of heart, there is an unſeen working of the Spirit upon the ſouls of Believers, ſo that as there goes an hidden quality from the Loadſtone to the iron, that draws the iron to it; ſo is there a power goes from Chriſt to draw the ſoul off from all ſinfull purpoſes unto himſelf, *John* 6. 44. *John* 12. 31. So that the Soul exaks Chriſt, though with the loſſe of all luſts and all enjoyments, *Mat.* 16. 24.

Q. *In what faculty of the ſoul is ſpirituall life ſeated?*

A. Though whereſoevever ſpirituall life is, it ſhows forth its acts and operations, (as the naturall life doth) in the whole man; yet as the naturall life is more eminently in the head and heart: ſo is this ſpirituall life more eminently in the faculties of the Underſtanding, Will, Conſcience, Affections and Memory.

Q. *How may a perſon know his underſtanding is made alive to God?*

A. When he doth not onely think of Divine truths, *John* 5. 39. and approve them, *Rom.* 2. 18. which natuall men may do; but alſo applies them to his own Conſcience, *Iob* 5. 27. meditates of them, *Pſalm* 1. 2. ponders them, *Luke* 2. 19. remembers them, *Pſalm* 116. 55. judges aright of Gods wayes, *Pſalm* 119. 128. 1 *Cor.* 2. 13, 14. and is often inventing and deviſing how to honour God, and to keep Conſcience pure, *Proverbs* 14. 22. *Iſa.* 32. 8.

Queſt. *How may a man know his will is made alive to God.*

A. Though the Saints of God have drawn comfort from their

willing good, when they could do no more but will, *Rom.*7.18,19. 25. yet may there be wishings and wouldings in a heart oftentimes, and yet it remain carnal, as in *Balaam*, *Numb.*23.10. and many others: now because many thousands deceive themselves by their wishings and wouldings, know that wishing or willing good, is an Argument of Spirituall life.

1 When the will brings forth earnest and diligent endeavours, 1 *Cor.* 15. 10. *Heb.* 13. 18. *Luke* 15. 18. compared with *verse* 32. against all hinderances and pull-backs whatsoever.

2 When the will of a man is set for good absolutely, *Psalm* 119. 145. *Dan.*1.8. though it expose him to the Crosse, and he gave no thanks, but be hated of men for the same.

3 When the inclinations and dispositions of the heart are for God, *Psalm* 119. 112. that what other men do with a dead heart, he doth with a willing disposition.

4 By the chusings and refusings of the heart; when we chuse the wayes of God before all other wayes, *Psalm* 119. 30, 173. *Isa.*56.4. and refuse the wayes of all sinne in the purpose of the heart, *Psalm* 119.101,104. but when men have good things put to them by the Word and Conscience, and in the purpose and frame of their heart refuse them, this argues a dead will, *Jeremiah* 5. 3.

5 By the cleaving of the heart; when the heart sticks so to its duty, that nothing can pull it off, neither bonds nor imprisonment, *Acts* 21. 13. *Acts* 11.23. so that though violence of torturing temptations may seem to carry the soul off in a fit, as in some of the Martyrs, yet in the habit of the heart it sticks so to God and his Word, that nothing can unsettle the habit, *Psalm* 119. 31: *Dan.* 3. 16, 17. *Dan.*6. 10. though tentation may unsettle an act.

6 By the groanings and sighings of the heart under corruption, *Psalm* 119.5. *David* out of the unwillingnesse of his flesh, fetch'd a groan, saying, *O that my wayes were made direct!*

7 By the reachings of the will; living wills use to reach after God, *Phil.* 3. 13. as a man that reaches as high as he can, and strives to reach higher; he believes in some measure, and would believe more; opposes every known sinne, and would oppose it more;

more; follows all goodneſſe, and would follow it more.

8. *By* the intentions of the heart, when they are ſet for God, ſo that the ſoul ſaith thus, So that I may keep cloſe to God, and keep my conſcience pure, and may not be carried away with the world; this is that I deſire: ſo that as carnal men make honour and pleaſure, and that which leads thereto, their ends: ſo Saints make God, and that which lead to him, their end.

Queſt. How may a man know his Conſcience is made alive to God?

1 Urgency of Conſcience to preſſe the ſoul to its duty, is no argument of Spirituall life, *Numb.* 22.18. nor yet trouble of conſcience before or after the committing of ſin, *Mark* 6.26. *Dan.* 6. 14. 1 *Sam.* 13.12. *Mat.* 27.41: Yea, Conſcience awakened may make a man go againſt all outward by-reſpects, *Numbers* 22: 18: *Matth:* 27:4: and make a man look at God, *Gen.* 31:29: *Ezra* 1:2: *Rom:* 10:2:

But then is the Conſcience alive, when not onely Conſcience doth his duty, but makes a man do his duty towards God and Man, whether Conſcience do it with much adoe, or little adoe, as to believe with all the heart, to love God ſoveraignly, to ſerve God ſincerely, *&c:*

2 When the Conſcience doth not onely excuſe a man in part; *Gen:* 20:6,7: *Rom:* 2: 15: but excuſes him full out, that he ſtands guiltleſs by faith in Chriſt, *Rom:* 8:2: and that every purpoſe of his heart is ſet againſt every ſin, and for every duty, *Acts* 23: 1: *Heb.* 13:18:

3 When we are glad our Conſcience is ſo buſie with us, *Pſalm* 16.17: yea we call upon our Conſcience to be buſie with us, *Pſalm* 103:1:

Queſt: How may we know our affections are made alive to God?

A: 1 When our principall treaſure is in heaven, *Mat:* 6:20: and our affections are ſet upon it, not upon the world, *Col:* 3:12: That though worldly occaſions may put off the heart from heaven for a time, yet no ſooner are theſe imployments over, but the heart endeavours after its former enjoyment of God: ſo that as the affections of dead men are ever and anon upon the world, becauſe they have a dead and worldly frame of heart; ſo the affections of

men spiritually alive, are ever and anon upon God, because they have a quickned, and heavenly frame of heart.

2 When the heart can relish good things, *Rom.* 8. 5. So that as carnal men savour profit and pleasure, and carnall contents, so the affections alive can savour communion with God, the face of God, the word of God, the sweetnesse of a Spirituall duty.

3. When the heart esteems God above all enjoyments, *Psalm* 73.25,26. So that thou wilt morgage any thing for God, and the things of God; so that thou wilt count his glory dearer than thy credit, duty to him dearer than life to thy self, *Acts* 20.24. to such affections the promise, 2 *Pet.*1.4. grace, *Prov.*3. 15. and Christ 1 *Pet.* 2.7. is pretious above all.

4 When thy greatest care is to please God, *Tit.*3.8. and how to get thy heart weaned from the world, and how to keep conscience pure, *Acts* 24.15. and thy greatest fear is to sin against God, *Gen.*39.10. so that thou fearest him above reproach, poverty, or death it self, *Dan.*3.16,17.

Qu. *How may We know, our memory is made alive?*

A. Whereas by Nature corrupt we are apt to remember fooliſh things, *Psalm* 106.3. as ffooliſh jests, and wrongs and injuries done to us, and are apt to forget God and all his commands, *Psal.*78.7. the Spirit brings good things to a regenerate memory, *Iohn* 14.16. so that the soul remembers to practice, *Psal.* 109.16. And as at other times he remembers his duty, so especially in time of tentation, *Gen.*39.10.

Q. *What ought to be the ground and motive of a Christians obedience?*

A. 1 The Command of Christ, which is the Bond of the conscience, *Rom.*1. 14. *Acts* 20,22.

2 The love of God from whence our obedience ought to flow, *Iohn* 14.15. 2 *Cor.*5.15:

Q. *What doth the Scripture reveal of the combate of the flesh and spirit?*

A. It tells us, that the flesh lusteth against the Spirit, and the Spirit against the flesh, so that we cannot do the good that we would do, *Gal.*5.17.

Q. *What may comfort a regenerate man in this combate of Flesh and Spirit?*

A. This

A. This may comfort him. 1. That he hates the evil that he doth, and loves the good that he doth not, *Rom.* 7. 15, 16.

2 That he delights in that law that forbids his evil, *Rom.* 7. 22. and conſents unto it that it is a good law, *ver.* 16.

3 He groans under his evil as a moſt heavy burthen, *Rom,* 7. 24. and doth not allow himſelf in the leaſt evil, *ver.* 15.

4 Though his fleſh do too often ſerve the Law of ſin, yet in his mind or intention of his heart he ſtill doth ſerve the Law of Chriſt, *Rom.* 7. 25.

Q. *But ſeeing many natural men have combats in themſelves in reſpect of ſin, how ſhall I know that I combat aright?*

A. The combats that Natural men have, are moſtly,

1 Betwixt Reaſon and Senſuality; ſo many are ſorry they cannot refrain their uncleanneſs, drunkenneſs, gaming, becauſe they are contrary to reaſon.

2 Or betwixt natural Conſcience, and natural Paſſions, as in *Pilate*, whoſe conſcience warned him not to paſs ſentence againſt Chriſt, yet he durſt not do otherwiſe, for fear he ſhould loſe *Cæſars* favour.

3 Or betwixt ſome outward evil for a time, or ſome groſs ſin all their life long; mean time harbouring ſome ſecret darling-abomination, as the love of their eſtates, liberties and lives, more than Chriſt.

4 Or betwixt a purpoſe of continuing in ſinfull pleaſures, and a deſire to enjoy eternal pleaſures, as in *Balaam*, who deſired to live in covetouſneſs, yet would fain have died the death of the righteous; ſo is this combat ſometimes betwixt theſe ſinful pleaſures here, and the fear of eternal vengeance hereafter.

5. Their combat, how hot ſoever, is ſtill joyned with a cuſtome and purpoſe of ſinning, ſo that they lay down the Cudgels to ſin, ſaying, This is my nature, and I muſt do it, 2 *Pet.* 2. 14

Now the combat in regenerate men, is,

1 Fierce, and in the purpoſe of the heart againſt all ſin, though ſometimes it be defective in ſome act or acts.

2 In this combat they diſallow the evil they do, not onely from a principle of natural conſcience (which in ſome ſins carnal men may do) but alſo from a principle of ſpiritual life, becauſe it is contrary to the life which they live.

3 They

3 They groan under their evils with many a ſigh and tear in ſecret, yea ſuch evils as the world takes no notice of, as dead-heartedneſs declining of affection to God, want of former feelings, hardneſs of heart, unbelief, coldneſs and diſtraction in good duties, vain hopes, vain fears, carking cares, lumpiſhneſs in Gods ſervice, riſings of revenge: alſo the tricks the ſoul hath had to keep off convincement in ſuffering times; alſo the by-ends in the good it hath done. One wears a chain as an ornament, another as a fetter, and would fain be rid of it; ſo wicked men wear their luſts as ornaments to them, but Gods people wear them as the heavieſt chain.

4 If in the combat the Fleſh get the upper hand, and they fall, they cannot be quiet till they have turned to God, and recovered their acquaintance with him, *Pſalm* 51.8,9,10,11,12: but carnal men are not troubled, but adde to ſin, *Gen.* 37.24.

Q. *Whether it be poſſible for a Chriſtian to be aſſured of his union with Chriſt, and of his acceptation into favour with God?*

A. Yes: 1 becauſe the Scripture bids us prove our ſpirituall eſtate 2 *Cor.* 13.4. *Gal.* 6.4. 1 *Cor.* 11.28. Now the Spirit would not bid us ſearch for that which could not be found. 2 Becauſe the Scripture reveals unto us many evidences of our aſſurance, ſome token from our union with Chriſt, and ſome from the in-dwelling of the Spirit in us.

Q. *What marks or ſigns doth the Scripture reveal to evidence our union with Chriſt?*

A. The moſt demonſtrative ſign, or at leaſt one of them, is ſoveraign love to God, to the Lord better than any enjoyment of Lands, Liberties, Life, Wife & Children, *Mat.* 10.37. *Luke* 9.23. & 14.26. *Mat.* 16.24. which evidence if you leave out, the ſoul may be deceived in others ſevered from this. For whoſoever believes in Chriſt, his faith doth work by love, *Gal.* 5.4. yea by a love of this meaſure, *Heb.* 11.25,26,27,35.

Q. *What are the witneſſes that witneſs a Chriſtians good condition to God-ward?*

A. They are two: 1 The witneſs of Gods Spirit: 2 The witneſs of our regenerated Spirits, *Rom.* 8.16. *The Spirit beareth witneſs with our Spirit, that we are the children of God.*

Q. *What*

Q. *What doth the Spirit witneſs?*

A. It witneſſes God is our Father; for we having received the Spirit of adoption, thereby cry Abba Father, *Rom.* 8. 15. it witneſſes the things that are freely given us of God, 1 *Cor.* 2. 9. 12.

Q. *After what manner doth the Spirit witneſſe?*

A. Two wayes; Firſt by the impreſſions and ſtamps which like a Seal upon the Wax, it maketh upon the ſoul, *Epheſ.* 1. 13.

Secondly, by the fruits and effects thereof.

Q. *What are the impreſſions or ſtamps the Spirit maketh upon the ſoul?*

A. They are two: Firſt, the ſtamp of *Holineſs*, whereby the Spirit changeth the Saints into the image of God, from one glorious grace into another, 2 *Cor.* 3. 18. ſo that as a ſeal deſtroyes that image that was in the Wax before, ſo doth the ſeal or ſtamp of the Spirit deſtroy corruption in the ſoul in reſpect of the reign of it, and ſet up grace in the reign thereof, *Rom.* 6. 14. This ſame ſtamp of *Holineſs* being throughout, 1 *Theſ.* 5. 23. and conſiſting in a change of the whole man, 2 *Cor.* 3. 18 and eſpecially in a transformation of the minde, *Ro.* 12. 2. and will, *Acts* 9. 6. is one of the impreſſion of the Spirit.

Secondly, the impreſſion of *Comfort* and *Feeling*, *Pſal.* 51. 8, 12. this being given of the *Spirit*, *Eph.* 1. 13. as an occaſional refreſhing, not as daily food for the ſoul to feed upon, *Pſal.* 6. 8. *Pſal.* 31. 22. doth ſhew the Spirit of God is in us, 2 *Cor.* 1. 3. yet doth not the want of his feeling prove that the Spirit of God is not in us: for God doth ſometimes hide himſelf from the ſoul, *Iſa.* 45 15. *Pſ.* 51. 8. the Spirit in reſpect of this feeling, is one of the *three witneſſes* that teſtifies Chriſt to be our Saviour, 1 *Iohn* 5. 8.

Q. *Whether is a Chriſtians aſſurance and feeling all one?*

A. No: The word and promiſe of a powerful, faithful, and willing God, with the notes & evidences of a Chriſtians good eſtate, as they are laid down in the Scripture, are the grounds of a Chriſtians aſſurance; and comfortable feelings are the Crown thereof. A poor deſerted ſoul that hath little feeling, may have a ſoveraign love of God, fear of ſin, and an abſolute purpoſe againſt

againſt it, *Pſ.*44.18,19. yea, he may have uprightneſs of heart, *Iob* 1.1. compared with *chap.* 6.4. yea he may have faith in Chriſt *Pſ.* 22.1. yea, an earneſt thirſting after Chriſt, *Cant.* 5. 6. Now ſhall I have a purpoſe to deny credit, wealth and life for Chriſt, yea and have all the forementioned gracious fruits, and ſhall I not have grounds of aſſurance that my eſtate is good to Godward? When Chriſt asked *Peter* whether he loved him, he did not ſay, Lord thou knoweſt we cannot tell whether we love thee or no; but ſaid, *Thou knoweſt that I love thee.*

Q. *When doth the Spirit ſeal the ſoul with comfort?*

A. Firſt, when the ſoul is caſt down in humiliation, and earneſtly longs for the light of Gods countenance, *Iob* 22.29. *Iſa.* 29.19.

Secondly, upon ſelf-denial of that which is pleaſant, or ſuffering that which is painful, *Mat.* 9.27.

Thirdly, after conflict with corruptions, or other temptations, and victory over them, *Apoc.* 2.17.

Fourthly, when a believer takes pains with his heart, and puts forth his ſtrength in duty, *Hoſea* 12.4.

Q. *What are the effects and fruits whereby the Spirit witneſſes his in-being in the ſoul?*

A. They are divers; as, 1 An inablement of the ſoul to do things above nature, as to love the Lord Soveraignly, to love our enemies, to love the godly for the Image of God in them.

2 When the Spirit is combating in us againſt all that is ſin, *Gal.* 5.17. ſo that we do not onely ſuppreſs the ſame, but alſo luſt after graces contrary thereunto.

3 As the beams of the Sun ſhew forth the preſence of the Sun, ſo the ſighs, groans, and meltings in holy hearts, evidence that the Spirit is in them, *Zach.* 12.10. *Rom.* 8.26.

Q. *What is the teſtimony of our own ſpirit?*

A. It is the teſtimony of a renewed Conſcience, witneſſing us to be in the ſtate of grace, upon ſufficient grounds, *Ro.* 8.16.

Q. *What are thoſe grounds?*

A. 1 Becauſe Faith evidences, *Heb.* 11.1. 1 *Iohn* 5.10. That none can lay any thing to my Charge, ſeeing Chriſt did not only die for me, but roſe again, & aſcended into heaven, making interceſſion for me, *Ro.* 8.33. So that he appearing for me as my

my Advocate, *Heb.* 9.24. And his blood speaking good things, *Heb.* 12.24. he is not onely able to save me to the *uttermost*, though my sins be great and many, *Heb.* 7.25. but is also willing, in that he promises in no wise to cast off them that come unto him, *Iohn* 6.37. which my poor soul doth.

Q. *What other ground is there?*

A. My union with Christ.

Q. *How knowest thou, thou art united with Christ?*

A. 1. By my soveraign love to him, 1 *Iohn* 4.19.

2, By my being made a new creature, and my crucifying the flesh, with the lusts and affections thereof, 2 *Cor.* 5.17. *Gal.* 5.24. which is not meant, as if there were no oldness of nature in me, or that every lust were actually and perfectly dead; but its meant thus, my lusts are crucified, and I am new intentionally, because it is that I aim at, and strive after daily.

3. He that is united to Christ, lives not in sin, 1 *Iohn* 3.6. He that abideth in him sins not, which is not meant simply of not sinning; for no man lives that sins not 1 *Reg.* 8.46. therefore it is meant of a purpose of sinning: hence those in Christ are said not to walk after the flesh, *Rom.* 8.1. that is, though sometimes they may slip, yet the constant purpose of their heart is after the guidance of the Spirit:

4. He that abides in Christ, walks as Christ walked, 1 *Iohn* 2:6: with an *as* of similitude, though not of equality, 1 *Iohn* 3:7. he endeavours to follow Christ in every step, though he cannot take such long strides: As a young writer begins and ends his lines, and makes his Letters like his Master, though he cannot write so fair; so every Member of Christs body having the same mind, (in his measure) that was in Christ, *Phil:* 2:5. endeavours to follow Christ in all graces and duties, and his so walking is evidential unto him: and to every one that thus obyes Christ, he becomes the Author or Causer of eternal salvation, *Heb:* 5.9.

5. He that abides in Christ is fruitful, *Iohn* 15.5, which though Hypocrites may seem to imitate, yet the fruitfullness of Christians is easily distinguished, in that its not from external motives, but from Christ, *Hos.* 14.8. not for ends selfish and base, but for Christ *Rom.* 14.7,8.

Q. *What other ground of assurance for the soul?*

A. I have

A. I have this ground that my ſins are forgiven me, becauſe I have the other branches of the new Covenant made over to me, as the taking away from me a ſtony hard heart, and my heart and the Commandment cloſes together, and that I know God with a reliſhing knowledge, and not onely with a bare notional knowledge; therefore I have this branch of the new Covenant, that my ſins and iniquities God will remember them no more, *Ier.*31.34. *Ezek.*36.25. *Heb.*8,11,12. for all the branches of the new Covenant are undivided, and my ſoul truly repents, and therefore God hath promiſed faithfully to forgive, *Pro.*28.13. 1 *Iohn* 1. 8,9. *Luke* 24. 47. *Acts* 3.19. *Acts* 5. 31. So that whatever evidences my repentance, the ſame alſo evidences the pardon of my ſin.

Queſt. *VVhat other grounds of aſſurance have you for your ſoul?*

A. I finde an univerſal change: in the underſtanding, from darkneſs to light, *Acts* 26.18. in the judgment, from falſe diſcerning to a right diſcerning, *Iſa.*5.20. in the Conſcience from benummedneſs to tenderneſs, 1 *Sam.*24.5. in the will, from wilfulneſs to evil, *Ier.* 14.16. *Iohn* 8. 44. to willingneſs for good, *Acts* 9.6. *Rom.*7.19. in the imagination, from habitual running upon the World, *Phil.*3.19. to be often in Heaven, *Col.*3.1,2, in the deſires, which formerly were lawleſs, nor awed by the eye of God, *Iob* 31.23.

Q. *But ſeeing there may be changes, as from prophaneſs to civility, and from civility to a form of Religion without the power, how ſhall I know my change to be right?*

A. I know it to be a true change, becauſe I go from one contrary to another, that the things which I hated, now I love; and the carnal courſes I loved, now I hate, *Rom.*7.15. holy duties were tedious, now they are delightful, and now my ſoul begins to reliſh that which formerly I loathed, *Rom.* 8.5.

Q. *VVhat other ground of aſſurance have you?*

A. This, that I have a true converſion, which appears,

1. By the humiliation and confuſion of ſpirit I have for living ſo long a ſtranger from God, *Ier.*31.19. *Luke* 15.19. *Rom.* 6.21. being ſorry I begun no ſooner in Gods wayes, and that ſince I have begun, I have made no greater haſte.

2. By

2. By my high eſteem of my preſent condition, in a converted eſtate, though never ſo baſe, that I would not change my condition with the greateſt man upon erath, that is a ſtranger from the Lord, *Heb.* 11. 25, 26. *Acts* 8. 39.

Q. *VVhat other ground of aſſurance have you?*

A. As the Saints of God of old have gathered comfort and aſſurance from their uprightneſſe, 1 *Chron.* 29. and *Paul* had rejoycing from their uprightneſſe and godly ſincerity, 2 Cor. 1. 12. ſo we may gather aſsurance from them, when

1 We ordinarily and uſually look at the eye of God in the things we do, Col. 3. 23. *Eph.* 6. 6, 7. and have a deſire (if it might be) alwayes to look at his eye, *Iſa.* 38, 3. 2 *Cor.* 2. 17. by-ends being a grief unto us, *Rom.* 7. 15.

2 prightneſs is ſeen by a diſpoſition to part with whatſoe- God commands, When we cannot hold Chriſt and ſuch enjoyment together. *Mat.* 19. 21.

3. When the ſame ſins we avoid in publick, we avoid in ſecret, out of conſcience to God, *Iob* 31. 1. *Gen.* 39. 10. and the ſame duties we do before men, we labour to do them in ſecret before God. *Mat.* 6. 6.

4. When a bare command moves us to act in our duty, though no ſecond reſpects of credit or profit accompany, *Eſth.* 4. 16. *Mat.* 14. 3. and contrary, though ſecond reſpects of credit and profit which are offered, move us to act againſt duty, yet we will not act out of Conſcience of our duty to God, *Gen.* 39. 10.

Q. *But how do you alledge all the forenamed ſignes? do you make the ſoul to ſtay upon theſe, as a righteouſneſſe to anſwer Divine juſtice?*

A: In no wiſe: but I make them evidences that I have the Spirit of Chriſt in my heart, and having the Spirit, I alſo have the blood of Chriſt, becauſe theſe are not ſevered one from the other in juſtified perſons: 1 *Cor.* 6. 10. 11: *Rom.* 8: 30.

Queſt: *VVhat is that righteouſneſs which anſwers Divine Iuſtice?*

A: It was the ſatisfaction of Chriſt upon the Croſs; for the merit or deſert wherof God did not only forgive us our ſins, but did alſo blot out, take away, and by nailing to the croſs did tear all hand-writings of *Moſaical*, or ceremonial ordinances, which

did publickly profess the misery and guilt of the World, and also did blot out, take away, and tear the damnatory power of the moral Law, which being contrary to us, did convince us of sin, and condemn us for it, *Ro.* 3.20. *Gal.* 3.10. So that as the Debter is quiet when his Debt is forgiven, and the Bond cancelled; so the heart of the Beleever is quieted, when not onely all his sins, both original & actual, are forgiven, but also all hand-writings which may witness the same against him, are taken away, *Col.* 2.13, 14. yea, not onely so, but also the same Lord Iesus did spoil, strip, and disarme the pricipalities and powers of Hell, of all that power wherby they prosecuted the bond of the Law against us, *Col.* 2.15. and made a triumphant shew of them so conquered to the Faith of the Believer, as the triumphant Conquerors of the World were wont, (of old) to lead the Conquered bound before their triumphant Charets, all the people looking on, *Col.* 2. 15. And as in battel, where the General and chief Commanders are overcome, the rest of the Souldiery are also subdued; so with the Devils, whatsoever did war against us, was overcome, as Law, Sin, Death, Hel, *Heb.* 2.14. 1 *Cor.* 15,55 so that none can lay any thing to the charge of Gods Elect, *Ro.* 8.33.

Q. *What is it to live by Faith?*

A. To rest on Gods promises for justification, *Gal.* 2.20. for Sanctification, *Iohn* 15.2. and for temporal things, *Ps.* 34.10. So that whereas carnal men live by sense, believing no further than they see, and live by their lusts, helping themselves by indirect means in time of want and danger, a Christian lives upon a promise, *Heb.* 11.7. *Gen.* 22.9,10,11. *Esther* 4.4. *Iob* 13.15.

Q. *Wherein is the life of faith seen?*

A. In sundry particulars; as,

1. In drawing life and quickning from Christ, as the branches draw sap from the root, *Iohn* 15. 5.

2. In believing pardon of sin, notwithstanding many circumstances of aggravation alledged by Satan and Conscience, *Gal.* 2.20.

3. In comforting in afflictions: though I be afflicted, saith Faith, yet it is the hand of a wise God and tender Father, *Iohn* 18. 11. this Cup is a medicine out of a Fathers hand.

4. In proposing God to the soul in the loss of all: when there is

nothing

nothing in the barn, nor in the field, faith ſees enough in God, 1 *Sam.* 30. 6. *Hab.* 3. 16, 17. 2 *Cor.* 6. 9, 10. When friends dye, and Credit is gone, Faith tells the ſoul God lives, and there is praiſe with him.

5. In making a perſon let go the beſt of enjoyments for God: as credit, 1 *Sam.* 6. 20. and eſtate, *Heb.* 10. 34. and pleaſures, *Heb.* 11. 25. and life, *Acts* 21. 13. and cauſing him to ſuffer the worſt of evils; as reproaches, *Heb.* 11. 26. baniſhment, *Revel.* 1. 10. and tortures, *Heb.* 11. 35. out of Conſcience towards God, 1 *Pet.* 2. 19.

6. In making a perſon refuſe ſinful gaine, *Acts* 8. 21. when it might be had without any mans knowledge. *Prov.* 21. 6.

7. In keeping the ſoul from the uſe of unlawful means to come out of trouble, 1 *Sam.* 26. 9, 10. waiting till God open a door of deliverance, *Iſa.* 28. 16.

8. In eying God for a good iſſue out of the midſt of troubles, 2 *Chron.* 20. 12. becauſe of his promiſe that he will never fail us, nor forſake us, *Heb.* 13. 5.

9. In ſetting before the ſoul the recompence of reward, both in eternity of joy, 2 *Theſ.* 4. 17. and property of intereſt, 1 *Io.* 5, 12. all this is thine, ſaith Faith.

10. In freeing the ſoul from a ſlaviſh fear of death, *Heb.* 2, 15. *Pſ.* 23. 4. men have found out comfort againſt other evils, as poverty, ſhame; but faith onely profeſſes the Cure of the fear of death.

OF

Of Sins againſt Knowledge and Conſcience.

Q. *VVHat is it to ſin againſt knowledge or conſcience?*

A. It is when we take the fulfilling of a luſt, or the performance of a duty into conſideration, and conſider motives againſt the ſin, or to the duty; and notwithſtanding all theſe motives that would ſtop us, yet we commit the ſin, *Dan.* 5.22. *Rom.* 1.24. or omit the duty, *Iam.* 4.17.

Q. *VVhether are all ſins againſt knowledge and conſcience alike, or are ſome greater than others?*

A. The more a perſon conſiders the iſſues and events of ſuch a ſin before he commits it, *Rom.* 1.32. and the more conſultations thou haſt about it, *Dan.* 6.14. and the more warnings thou haſt againſt it, whether from God, Conſcience or men, and yet doſt commit it; the more hainous is thy ſin, *Mark* 14. 21. *Mat.* 17.18,19. Yea, the more ſorrow and reluctancy in committing ſuch an evil, argues thou ſinneſt againſt greater knowledge, *Mark* 6. 26. for this diſpleaſure of minde ariſes, from the deep apprehenſion of the evil, than a doing from which thy knowledge would ſtop thee, but it cannot.

Q. *Whether are ſins committed againſt conſcience and knowledge pardonable?*

A. Yes, 1 Becauſe they are not the ſin againſt the Holy Ghoſt.

2 Becauſe for the moſt voluntary ſins, a Sacrifice was to be offered, *Levit.* 6.8. There were Sacrifices to be offered for him that denyed a thing that was given him to keep, in the day of Reſtitution; but if perſons perſecute the truth againſt light, and maliciouſly, then there is no pardon for that ſin, *Heb.* 6. 4, 5. and 10. 26,27,28,29. Yet though ſins againſt Conſcience are pardonable, yet this circumſtance, that ſuch a ſin was deliberately committed againſt light, makes the ſoul more guilty than ordinarily the ſin committed therewith.

Q. *Where-*

Queſt. *Wherein is the greatneſſe of ſinnes againſt Knowledge ſeen?*

A. In divers reſpects, 1. In ſuch ſins there is a great contempt of power, knowledge, and Juſtice of God, *Numb.* 15. 30. *Deut.*29.19.*Numb.*15.32,33.

2. In ſuch finnes there is more of the Will, 1 *Sam.*13.12.hence *Saul* for ſinning againſt Conſcience was caſt off, 1 *Sam.*13.12, *compared with* 1 *Sam.*15.14.26.

3. In ſuch ſins there is a greater reſiſtance of that light, the Spirit kindles in us, *Acts* 5. 3. *Ananias* and *Sapphira* lying againſt that light the Spirit ſet up in them, were ſmit with ſudden death for ſinning ſo againſt their knowledge, *Acts* 7.51.

4. In ſinnes againſt Knowledge there are fewer pretences, *Mat.* 22.12.*John* 15.22. In ſinnes of ignorance men pretend they know not duty, but here's no place for ſuch pretence, *John* 9.41.

5.We may ſee the greatneſſe of ſuch ſinnes from the ſtripes proportioned to them, *Luke* 12.48. *Rom.*1. 15. ſuch are beaten with many ſtripes.

6. In that by ſuch ſins we do at once quench the fire of the Spirit, and loſe the feelings of Gods love, *Pſal.* 51.11,12.

Q. *Why do men venture upon ſins againſt knowledge, ſeeing they are dangerous?*

A. 1 Union of the heart to ſome luſt,either of gain or pleaſure, *Matth.*15.10. *compared with verſe* 15.

2. Lothneſſe to take up the Croſſes that lie in the way of duty. Hence perſons lie, and do other evils againſt conſcience, 1 *Sam.* 13.12. *Iob* 36.21.

3. Preſumptuous hope of Mercy, *Deut.* 29. 19. *Rom.* 2. 4, 5. *Pſalm* 68.21.

Q. *Whether may not a child of God fall into ſins againſt his knowledge and conſcience?*

A. 1. There are ſome failings in duty, and ſtirrings of luſt in godly men,which are committed with knowledge, but not againſt it; for it is not in the power of knowledge to prevent them, *Rom.* 7.15.18. theſe evils ariſe on a ſuddain.

2. A godly man may ſin againſt his knowledge through ſtrength of paſſion, & ſuddain ſurreption, before he hath time to compoſe his heart; Conſcience in the act of it checks him, yet he cannot

cannot keep it back: so *Peter* denyed Christ, and *Ionah*, his Conscience told him he should not be angry, when God asked him if he did well to be angry, *Ionah* 4.9.

3. A godly man may fall sometimes into deliberate sins against knowledge, when that which he knows habitually, he doth not actually think of; the violence of the temptation blinding the judgment, and beating back the voice of Conscience: so *David* is set forth (as a smarting spectacle of misery, lest any man should venture as he did) to have fallen into the sins of adultery and murder, against knowledge; *Davids* mind was so taken up with *Bathsheba*, that he little thought of what he knew.

4. A godly man exceeding seldom or never falls into a deliberate sin against knowledge, when he doth actually, and deliberately think, and judge of what he knows, 1 *Io.* 3.9.

Q. *But if sinning against knowledge be so dangerous, is it not best to remain in ignorance?*

A. Ignorance, when it is against a mans Will, may excuse from so much guilt, *Luke* 12.48. yet will it not excuse wholly; *Acts* 17.30. But when it is an ignorance of wicked disposition, that a man is either willingly ignorant, 2 *Pet.* 3.5. or winks and closes up his eyes against the light, *Isa.* 30.10, 11. *Matth.* 13, 13, 14. *Io.* 3.20. so that they will not read such Books, nor hear such Preachers, nor confer with such men as might discover truth to them; God is wont not only Iudicially to harden such in their blindness, *Matth.* 13.14. compared with *Iohn* 12.40. but will also one day reckon with such wilful ignorants, as if all their sins had been committed against Knowledge.

Q. *What are the Covenants principally considerable, which God made with his people?*

A. Besides divers other Covenants which he made, as with *Noah*, and with every living creature, both fowl and beast, that there should be no more a flood to drown the Earth, of which Covenant he made the Rain-bow a token, *Gen.* 9.9, 10, 11. as also a Covenant made with *David* that his seed should still rule over *Israel*; with the *Levites*, that they should be his Ministers, *Ier.* 33.20, 21, 25, 26. And a Covenant to give the Land of *Canaan* to the Iews, *Psal.* 105.9, 10. there are two other Covenants most considerable.

Q. *Which*

Q. *Which are they?*

A. 1. A carnall typicall Covenant, or Teſtament, called old, *Heb.* 8. 13. ſecond *Heb.* 9. 1. worſe, *Heb.* 8. 6. which was dedicated with the blood of beaſts, *Exod.*24. 6, 7, 8. compared with *Heb.* 9. 19. This was with all *Iſrael*, in the day when God took them by the hand to lead them out of the land of *Egypt*, *Heb.* 8. 9.

2. A ſpirituall or new Covenant.

Q. *What did this old Covenant ſignifie?*

A. 1. An Obligation of the Jews to the Moſaicall Law in generall, *Exod.*19. 5, 6, 7, 8. *Exod.*24. 6, 7, 8. in the perfect obſervation whereof, (it's thought) they were to have *Canaan* here, and Heaven hereafter; but failing in one point, they were under a curſe, *Gal.*3. 10. the Ceremoniall part of it alſo ſhadowed our Redemption by Chriſt, *Heb.*9. 18, 19.

Q. *What was the proper effect of this old Covenant?*

A. Bondage and ſlaviſh fear for not performing what this old Covenant did require: this was ſignified by *Hagar* the bond-woman, *Gal.*4. 24, 25. and by Mount *Sinai* in *Arabia*, a place without the bounds of the Land of promiſe, and by the fleſhly *Jeruſalem*, which was in bondage by her children; all three which reſemblances ſignifie, that the old Covenant begat children to bondage, not only under the unſupportable burden of the Ceremonial law, *Acts* 15. 10. (which was a yoke of bondage, *Gal.*4. 1, 2, 3. alſo *chap.*5. 1.) but alſo under the bondage of the curſe, and of Gods wrath, for not performing what the Law requires; for which cauſe the Law is ſaid to work wrath, *Rom.*4. 15. to be a miniſtration of death, 2 *Cor.*3. 7. and to ſlay the Soul, *Rom.*7. 11. Now, as when a Pitcher falls upon the ſtones, it's the weakneſſe of the Pitcher, not of the ſtones, that it is broken: So the reaſon why the law miniſters death is not becauſe of the weakneſſe of the Law, but the weakneſs of our fleſh, *Rom.*8. 3.

Q. *What is the other Covenant called?*

A. It's that Covenant which the Scripture calls the ſecond Covenant, *Heb.*8. 7. and 9. 1, 18. *Heb.* 10. 9. or the new Covenant, 1 *Cor.*11. 25. *Heb.*8. 13. and 9. 15. or the better Covenant, *Heb.* 7. 22. as being eſtabliſhed upon better promiſes, *Heb.*8. 6. of which Chriſt was ſurety, *Heb.*7. 22.

Q. *What is this new Covenant?*

A. It is Gods free Promiſe, whereby he promiſeth not only pardon of ſins and eternal life to them that are elect, or do believe the ſame; but alſo doth promiſe to take away the ſtony heart, and to give them a new heart and a new ſpirit, and to put his Laws in their minds, and to write them in their hearts, ſo that all of them, from the leaſt to the greateſt know the Lord; yea, vouchſafes to be their God, and takes them to be his people.

Q. *What are the Articles, or Branches in particular of this new Covenant?*

A. They are theſe: 1 Forgiveneſſe of ſins, *Heb.*8.12. *I will be mercifull to their unrighteouſneſſe, and their ſins and iniquities will I remember no more.* So that the Elect have not onely redemption from Originall ſinne, but from all trangreſſion under the firſt Teſtament, *Heb.*9.15. by ſprinkling clean water upon them, *Ezek.* 26.25. Chriſts blood.

2. A ſecond branch is eternall life, *Rom.*5.15. *Heb.*9.15. Chriſt is the Mediatour of the new Teſtament, that by the means of death (that is, of Chriſts death) they which are called might receive the promiſe of eternall inheritance: in this inheritance no bondſlave of Satan doth partake, which appears, *Gal.*4. 30. in the type, in that the ſon of the Bond-woman, which was *Iſhmael*, did not partake with the ſon of the Free-woman, which was *Iſaac*, the meſſage from God being, *Caſt out the Bond woman and her ſon; for the ſonne of the Bond-woman ſhall not be heir with the ſonne of the Free-woman.*

The third Branch is, *ſoftning of the heart*, *Ezek.*11. 19. that whereas in the naturall ſtate the heart was ſo hard, that neither promiſe, threat, nor command, mercy nor miſery moved; Now this ſtony heartedneſs is taken away, that the Soul melts under the ſenſe of Chriſts ſufferings, it's own infirmities, and Gods mercies.

The fourth Branch is, *Newneſſe*, whereby Chriſt doth not onely cleanſe the ſoul from all filthineſs in the reign thereof, *Ezek.*36. 25,26. compared with *Rom.*6.12.15. but alſo puts a new ſpirit, or a new frame of a Spirit within; which the Scripture calls *tranſformation* or *change of mind*, *Rom.*12.2.

The fifth Branch is, *the putting of his laws in the hearts of the elect*, *Heb.*8, 10,11. ſo that they ſhall not teach every man his neigh-

neighbour, or every man his brother, ſaying, Know the Lord: for all ſhall know the Lord, from the leaſt to the greateſt; which is not meant of Notional knowlege (as if perſons in covenant with God ſtood in no need of being taught by Paſtors, parents, or neighbors) but of affective knowledge, that is, ſuch a knowledge as carries affection with it, whereby they reliſh and ſavour good things. For this, ſee *Iohn* 17. 3. *Iohn* 6. 45. 1 *Theſſ.* 4. 9. 1 *Iohn* 2. 27. this is ſuch a teaching as God teaches the Bees to work in their kind, whereby he puts an inſtinct in them ſo to work.

The ſixth Branch is, *the writing of his law in our hearts, Ier.* 31. 33. The pen wherewith he writes them, is his own Spirit, though the miniſtration be of men, 2 *Cor.* 3. 3. Now this writing is nothing but the inclination of the will to cloſe with Gods law in the breadth of it, the which branch *Ezekiel* expreſſeth thus, *Ezek* 36. 27. *I will cauſe you to walk in my ſtatutes, and you ſhall keep my judgments*: ſo that whereas in the natural ſtate there was an enmity betwixt the heart and the law, the Spirit ſo bends the will, that the heart and the law become ſutable, anſwering one another, as the Seal and the Wax.

The ſeventh Branch is, *I will be their God, and they ſhall be my people*: whereby God promiſeth to communicate to us not only every good thing, *Pſalm* 84. 12. but alſo himſelf, and that we that were enemies and ſtrangers, ſhall be his people, *Rom.* 9. 25. 26. *Hoſ.* 1. 10.

Q. *Who was the Mediator of this new Covenant?*

A. Ieſus Chriſt, *Heb.* 9. 15. Firſt, the promiſes were made to *Abrahams ſeed*, not *Seeds*, but *Seed*; *one Seed*; which was Chriſt, *Gal.* 3. 15, 16. And by vertue of our union with Chriſt, we come to be heirs according to promiſe, *Gal.* 3. 29. the promiſes being firſt inſtated upon Chriſt, 2 *Cor.* 1. 20. as being heir of all things, *Heb.* 1. 12.

Q. *Who are the perſons that have benefit by this new Covenant?*

A. All the elect from the beginning to the end of the world, *Rev.* 13. 8. *Gen.* 3. 15. In the times of the old Teſtament there were many children of the new Covenant: and though *Ieremiah*, chap. 31. 31. call it *a new Covenant*, yet doth he ſo

call it, because it was clearly manifested by the Apostles preaching.

Q. But how can the Covenant be made with all the elect, seeing sundry of them are not capable of divers branches thereof, as infants, idiots? &c.

A. You must remember, that the new Covenant is called a Testament, (*Mat.* 26. 28.) or a Will; now an Infant is capable of a Legacy. 2 Though they are not capable of all the Branches of the Covenant, yet are they of some, as forgivenesse of sins, and eternall life; by these they are saved, though they have not the other.

Quest. *How doth it appear the new Covenant was also a Testament.*

A. Because as other Wills and Testaments are, it was confirmed with the death of the Testator, *Heb.* 9. 16. this was established in the blood of Christ, *Mat.* 26 28. 1 *Cor.* 11. 25. Besides the word διαθήκη properly signifies a Testament.

Q. What difference betwixt the two Covenants?

A. The old Covenant required perfect obedience, but gave no strength to do it: hence called [*Faulty*] *Heb.* 8. 7. not in respect of it self, but us; faulty with a faultinesse of imperfection, not of sinfulnesse: but in the new Covenant is a promise of ability to do what God requires: as he requires love of us, *Mat.* 10. 37. so he promises it; so doth he for faith, *Eph.* 2. 8. repentance, *Ezek.* 36. 26, 27. and Gods fear, *Jer.* 32. 40. Hence called a *Covenant of Grace*, because he doth our part as well as his own.

Secondly, the old Covenant required obedience in the rigor, and curst the transgressor for every breach, *Deut.* 27, 26. *Gal.* 3: 10: The new Covenant requires on the creatures part onely the perfection of sincerity which consists principally in an universall purpose and endeavour for new obedience, *John* 15: 14: with an hearty sorrow if they be overtaken contrary to this purpose.

Thirdly, the old Covenant was much upon temporall promises, as *Levit.* 26: 3: *Deut.* 28. 1, 7. but the new Covenant runs upon spiritual and eternal promises, *Heb.* 8. 6.

Fourthly, the old Covenant is abolished and come to an end, *Heb.* 8. 13. *Cast out the Bond-woman and her son*, *Gal.* 4. 30.

But

But the new Covenant is everlaſting, *Heb.*13.20. in oppoſition to the abrogated covenant, ſo that as a wife is free from her huſband when he is dead, ſo we are freed from the old Covenant, it being dead, and we being new married unto Chriſt, *Ro.*7.1, 2, 3, 4.

Fifthly, the old Covenant was very dark, 2 *Cor.* 3.13, *Moſes* put a veil over his face, to ſignifie the children of Iſrael could not ſee Chriſt. Hence, as thoſe that learn the Rudiments or beginning of a language, are in bondage, not knowing what benefit will come by them: ſo were ſundry Iews and others under the bondage of the Rudiments of the world, *Gal.* 4. 9. and could not with any clearneſs underſtand it. Contrary, the new Teſtament is clear; the Miniſters of it uſe great plainneſs of ſpeech, 2 *Cor.* 3. 12, 13. and the children of the new Covenant ſee with much plainneſs, as in a looking-glaſs, 2 *Cor.* 3. 18.

Q. *But ſeeing you ſay the old Covenant is abolished, whether or no are we freed from the Law of* Moſes?

A. Believers are delivered, Firſt, from the curſe for breach of it, *Gal.*3.13. Secondly, from the covenant of the Law, under which notion it ſeems to have been delivered on Mount *Sinai*, *Exod.*19.5,6,8. *Exod.* 24.8. Thirdly, from the hand-writing of the Law, as it teſtified againſt us our guilt, *Col.* 2. 14. as a free Creditor not onely forgives the debt, but alſo cancels the bond that might witneſs it againſt his debtor. Fourthly, from the power it hath to ſtir up to ſin, *Ro.*7.5.8. the more the Law forbids ſin to natural men, with much more proneneſs they are carried to it. Fifthly, from the *Moſaical* inſtitution of it, as it was by *Moſes* peculiarly appointed to the *Iews Iohn* 7.19. *Did not* Moſes *give* (*You*) *the Law*? Iohn 15.25. *It is written in* (*Their*) *law*. And elſe why did *Moſes* command the ſeventh day from the creation to be obſerved, and we obſerve the firſt day of the week?

Q. *How are we bound to obſerve* Moſes *his Laws*?

A. 1 As they are Laws of Nature: I call thoſe laws of Nature, which men by the light of nature practice, *Ro.* 2.14. as that God is to be worſhipped, parents honoured, that no man is to take away the Wife or goods of another.

2 So far as they are Laws of equity and juſtice.

3 So far as they are Laws of holineſs; for the Children of the new Teſtament who lived under the old Teſtament, made great conſcience of them, *Luke* 1.6. and they tend to the perfecting of the new Creature, 2 *Tim.*3.16. *Rom.* 15.4. Hence the Spirit writes the Law in regenerate mens hearts, *Ezek.* 36.27. *Heb.* 8.10: which he would not do, if it were not a rule of holineſs; yea, all Gods Law is holy, juſt, and good, *Ro.*7.12. whereunto regenerate men, (as ſuch) had reſpect, *Pſ.* 119.6. yea are bound to have reſpect, *Iames* 2. 10, 11. all which proves the holineſs of Gods Law, I mean the Scriptures penn'd by *Moſes*, with all other prophetical Scriptures which expound the ſame.

Q. *What comfort may we draw from this new Covenant?*

A. Much comfort: when thy luſts are prevailing, God will ſprinkle clean water, *Ezek.* 36.25. when hardneſs of heart aſſaults, God will take away a ſtony heart, *Ezek.* 11.19. when old luſts aſſail, that God will give a new heart, *Ezek.* 36.26. ſo when thy heart begins to diſreliſh good things, that God will give thee a ſavory heart to reliſh them, *Heb.* 8.11. if thy heart riſe up againſt any of Gods commands, that God will write this Law in thy heart, *Ier.* 31.33. and when thy heart ſhall doubt of Gods favour, remember that he ſaith, *I will be their God, and they ſhall be my people*, Heb. 8.10.

Q. *What are the ſigns of the new Covenant?*

A. They are two: 1 Baptiſme, 2 The Supper of the Lord.

Q. *Declare in particular what Baptiſme is?*

A. It is a ſign of my fellowſhip with Chriſt in his death, burial, and reſurrection, that as my body is waſhed and buried in water, ſo I believe my ſins are waſhed away, and buried in the death of the Lord Ieſus; and as I did riſe again out of the water, ſo I did riſe again with Chriſt, being diſcharged from my ſins in his death and reſurrection; and have already begun and profeſſed that I am bound to riſe to walk with Chriſt in newneſs of life, *Rom.* 6.3,4,5,6. *Col.*2.12.

Q. *Who are the right ſubjects of Baptiſme?*

A. Thoſe that are made Diſciples or Scholars of Chriſt, *Mat.* 28.19. that make profeſſion of believing with their whole hearts, *Acts* 8.37. *Heb.* 10.22, 23. and of their repentance from dead

dead works, *Mat.*3.6. *Acts* 2.38,39. and of their right knowledge of the object of worſhip, that is, the Trinity, into whoſe Name they are baptized, *Mat.* 28.19. and of their natural corruptions; without which, they will ſee no need of waſhing, *Mat.*3.14. and of their ſelf-denial; without which, they are not Chriſts Diſciples, *Luke* 14.26. and ſo not to be baptized, by the very words of the Commiſſion of Chriſt, *Mat.*28.19. *Make diſciples of all Nations, baptizing them*; (for the Greek word ſignifies *to make diſciples*, and not barely *to teach.*) Alſo they muſt make profeſſion of their ſpiritual life; without which, they are not members of Chriſt the living head; alſo, of the reſurrection of the body, which is alſo ſignified in Baptiſme, 1 *Cor.* 15.29. and of the laſt judgement.

Q. *May not infants be baptized?*

A. No, in no wiſe; it being groſs will-worſhip, condemned, *Col.* 2.23. *Mat.* 15.9. the Scripture declaring baptiſme to be applyed only to thoſe that are diſciples, *Mat.*28.19. & believe, *Mar.* 16.16. *Acts* 8.12.37. & 17.8. and repent *Acts* 2.38,39. and have *put on Chriſt*, *Gal.*3.27. and have received the Holy Ghoſt, *Acts* 10.41. We muſt not preſume to apply it to any other.

Beſides, infants underſtand not the new covenant, therefore they have nothing to do with the ſigns thereof, unleſs God had commanded otherwiſe: neither are they in Chriſts commiſſion, and therefore excluded to the end of the world.

Q. *Is not the command of circumciſion to the Iews a command to Chriſtian parents to baptize infants?*

A. If you make the command of circumciſion to be the inſtitution or command for infants baptiſme, you hold forth circumciſion ſtill, and ſo hold forth that which typifies Chriſt to come in the fleſh. Perſons were circumciſed upon a fleſhly covenant intailed to generation, not to regeneration: but now believers are baptized upon a command of God, as a declaration of the waſhing away of their ſins in Chriſts blood, *Acts* 22.16. circumciſion, with the reſt of the ceremonies, were aboliſhed in Chriſt, *Col.*2.17. *Heb.*9.9,10. 1 If we may call back one, we may call back all. To ſay, ſo far a command binds us, and ſo far not, without a plaine declaration of Gods will, is high preſumption. We are therefore to *ſtand faſt*

in

in our liberty, *Gal.* 2. 16. *Gal.* 4. 10, 11. & 5. 1, 2, 3. The Apoſtle, *Col.* 2. 10, 11, 12. to take the Iewiſh brethren wholly off from Circumciſion, doth not ſay, We have another ordinance in ſtead of circumciſion, or by vertue of that command; but, We have Chriſt in ſtead of all; we are circumciſed with the Circumciſion made without hands by the Spirit of Chriſt; *we are compleat in him*, ver. 11. not with a compleatneſs of outward ordinances, but by a compleatneſs of Chriſt alone. It is ſuppoſed by ſome, that without a ſucceſſion of ſome ordinance inſtead of circumciſion, we are not compleat in Chriſt, or not ſo compleat as the Iews; but this is, 1 Falſe, becauſe it's contrary to that the Apoſtle aſſerts, that we are *compleat in Chriſt* alone, becauſe in him is the fulneſs of all that was ſhadowed. 2 It is dangerous, becauſe the ſame reaſon that will conclude we are not compleat without a ſucceſſion of ſome ordinances in ſtead of circumciſion, will conclude we are not compleat without a ſucceſſion of ſomething inſtead of Temple, Sacrifices, Altar; and ſo, after the Popiſh manner, all Iewiſh Rites will be recalled under new names. The queſtion ſtarted at *Coloſſe*, was not univerſally, wherein a Chriſtians perfection conſiſted; but wherein it conſiſted in point of juſtification; whether by Chriſt alone, or by the law and circumciſion joyned with him. To this he ſaith, *VVe are compleat in him.*

Q. *But may I not draw a proportion, that as infants in the time of the Iews were circumciſed, ſo infants of believers under the times of the Goſpel may be baptized?*

A. In no wiſe. We muſt not make additions in worſhip from our conceited proportions. Proportions of Gods making may be obſerved, as theſe following: *The Prieſts lips muſt preſerve knowledge*, *Mal.* 2. 7. ſo muſt *the Biſhops be apt to teach*, 1 *Tim.* 3. 2. As the Prieſts by offering ſacrifice held forth Chriſt, *Heb.* 9. ſo the Miniſters by preaching *Gal.* 3. 1. as the Prieſt was to have a conſecration, ſo the Miniſters an Ordination: Will it therefore follow, that a command to a Prieſt to offer a ſacrifice propitiatory, ſhould be a command to a Goſpel-Miniſter to offer a ſacrifice propitiatory, as the Maſs-prieſts do? Or a command for a Prieſt to wear a linen Ephod, ſhould be a command to a Miniſter to wear a Surplice? or that there muſt be a Pope over the Church;

Church, becauſe there was an high-Prieſt in time of the Law? or that we muſt receive the Supper with unleavened bread, becauſe the Paſsover was ſo received? Yet do theſe as well follow, as baptiſing of infants, from circumciſion of infants.

The true proportions flowing hence are theſe: 1 None were circumciſed, but thoſe commanded or exemplified; ſo none ought to be baptized, but ſuch. 2. As *Abraham* believing was circumciſed, and all the males of his houſe, both men and children of eight dayes old, both bond and free: ſo now any man believing muſt be baptized, with all his houſhold, both men and male children of eight days old, both bond and free. The formal reaſon why *Abraham* and the Jews received Circumciſion, was Gods command concerning infants Baptiſme: if any ſuch command be, let it be produced.

Q. *Whether are the children of believers in Covenant together with their Parents?*

A. No: for the children are oft out of Covenant, when the father is in covenant. It's ſaid, *Gal.* 3.7,9. that *they that are of the faith of* Abraham, *are the children of* Abraham; but nowhere hath God made a promiſe to be a God of believers and their ſeed, unleſs upon a preſuppoſal that the Lord ſhal call the ſeed as well as the father, *Acts* 2.39. If the natural poſterity of *Abraham* were not in the Covenant of grace by vertue of that promiſe, *Gen.* 17.7. as appears, *Rom.* 9.7. neither becauſe they are the ſeed of *Abraham* are they all children, and *verſe* 8. *Theſe that are the children of the fleſh, theſe are not the children of God; but the children of the promiſe are counted for the ſeed*: much leſs are the children of other believers children of promiſe by vertue of generation.

He that ſhall hear men preach, that children of believers are in the Covenant of grace, and they that are in the Covenant of grace cannot fall away, may be apt to conceive himſelf in that covenant of grace without repentance and faith, and ſhall be ſaved without any obedience. And may not on the other ſide godly Parents, when they ſee their children live vitiouſly, doubt whether they themſelves be true believers, becauſe they ſee not their children in the Covenant of grace?

There is a promiſe of calling home the naturall ſeed of *Abra-*

ham, *Rom.* 11.27. but God hath not made any ſuch promiſe to any, much leſſe to all the naturall ſeed of any believing Gentile.

Q. *Are not the Ordinances the outward part of the Covenant? and is not the title to this hereditary?*

A. Is a box that conveyes a Jewel, the outward part of the Jewel? Is a conduit-pipe that conveyes water, the outward part of the water? Is *Aaron's* pot the outward part of the Manna, that it kept?

2 Suppoſe the Ordinances were the outward part of the Covenant, how is title hereto hereditary, ſeeing that not onely from particular perſons, but even whole Churches, as *Epheſus*, &c. theſe Ordinances have been removed long ſince.

Beſides it is no where ſaid in Scripture. The child ſhall be baptized by vertue of his believing fathers being baptized; or enjoy Ordinances, becauſe his father enjoyed them.

3 There is but one Covenant now, *Heb.* 8 10,11 the articles and branches whereof are inward, and ſo is the Seal thereof, the ſpirit, *Eph.* 1.13. There can be no outward diſpenſation of an uncertain thing: now it is uncertain of any indivduall infant, whether he be in the new Covenant.

Q. *But doth not Chriſt ſay*, Of little children is the Kingdome of God? *therefore they may be baptized.*

A. 1 There's two wayes of belonging to Gods Kingdome. 1 By way of election; which is ſecret. 2 By calling; which is manifeſt. The Ordinance of Baptiſme ought not to be diſpenſed upon election, or remiſſion of ſins, which is ſecret, but upon the manifeſtation thereof.

2 Chriſt baptized not, onely *laid on his hands on them*, *John* 4.2. Had Chriſt uſed to baptize infants, the diſciples would not have kept them back.

3 The Kingdome of God being taken for the Kingdome of grace, the Kingdome of glory, and the viſible Church, it would poſe any man living to prove that the viſible Church ſhould be meant here.

4 Beſides *Luke* 18.16. they were not Infants, Becauſe Chriſt is ſaid to *call* them.

Queſt. *What further Reaſons have you againſt Infant-Baptiſme?*

A. The

A. 1 The Baptiſme of Chriſt is a buriall in waters; the baptiſme of Infants is a ſprinkling, *Rom.*6.3,4.*Col.*2.12.

2 Baptiſme doth not cauſally, effectively, or actively: I mean, it doth not from the work done confer faith, but refers to the new Covenant, in, by, and through the underſtanding: therefore where it is diſpenſed, there ought to be an underſtanding to conceive it.

3 The ſame benefit confirmed in the Supper, that is, remiſſion of ſins, is confirmed in Baptiſme; therefore Infants being excluded from the one, for want of examination, they are alſo excluded from the other for want of faith and repentance.

4 Infant-baptiſme hinders baptiſme from being diſpenſed, as *John* and other Apoſtles diſpenſed it: they diſpenſed it upon profeſſion of faith; but no ſuch thing can be in infants.

Q. *In what manner muſt Baptiſme be adminiſtred?*

A. The ſubject muſt be right, that is, not onely taught, but taught ſo long, that he be made a Diſciple, *Mat.* 28.19.

2 Not by ſprinkling, but by burying, *Rom.*4.5.*Col.* 2. 12. not of the brow or face onely, but of the whole body, *Heb.*10.22.in *much water*, John 3.23. into which the Baptizer, and the perſon to be Baptized are to enter, *Mat.* 3.6. *Acts* 8.38. who is to be baptized into the name of Father, Son and Spirit, *Mat.*28.19. in token of remiſſion of ſins, *Acts* 2. 38. the name of God being firſt called upon, *Acts* 22.16.

Q. *Do you judge it better to defer Baptiſme till perſons be able to make profeſſion of their faith?*

A. Yes, Infants cannot give any ground to any diſpenſer of Baptiſme, why he ſhould dipenſe it to them. The dipenſing it to Infants, confounds the world, and the Church together; many hereby being made Chriſtians in name, who never made choice of Chriſt, nor have any love to Chriſtianity, yea hereby the Churches are filled with rotten members; many of which growing up perſecute the true members.

By deferring Baptiſme till perſons know Chriſt, the Churches would in time come to have a right matter.

Q. *Have not Infants faith?*

A. No: they have not reaſon to diſcern good or evil, *Deut.*1. 39.*Jon.*4.11.had they faith, they were preſently to be admitted to

the Supper: faith is an act of the Underſtanding, as well as of the Will.

Q. *Whether is there any reaſon that Baptiſme ſhould ſucceed Circumciſion, becauſe that as Circumciſion ſigned the Spirituall part of the Covenant, that is, Circumciſion of heart; ſo baptiſme ſhould ſignifie the ſame?*

A. No, for the Manna, the water flowing out of the rock, the Sacrifices under the Law, and the ſprinkling of blood, ſignified the ſame; yet will not any man ſay, Baptiſme ſucceeded theſe, becauſe of the ſignification.

The Lords Supper ſignified the ſame; yet will no man ſay the Lords Supper ſucceeds Circumciſion in reſpect of any uſe: In nothing elſe, that I know of, is there a likeneſſe betwixt Circumciſion and Baptiſme, and therefore to draw infants Baptiſme from it, is no conſequence And ſo much more, becauſe the ſtate of the Jewiſh Church is at an end, which was Nationall; and we have Goſpel-Congregationall-Churches.

Object. *Circumciſion was a Seal of* Abraham's *faith; therefore Baptiſme coming in the room of it, ought to be diſpenſed to Infants.*

A. 1. Then none ſhould be baptized, ſave thoſe which have faith, and the righteouſneſſe of faith. Infants though they may have a righteouſneſs, yet they cannot have the righteouſneſs of faith, becauſe they have no power to believe. If there were any ſuch ſucceſſion, then Baptiſme ſhould ſeal the righteouſneſs in faith; which it cannot in infants.

2 It is abſurd, that Baptiſme ſhould ſucceed Circumciſion, in reſpect of infancy, not mentioned in the text; and not in growth of ſtature, which now *Abraham* had: nor in qualification of the righteouſneſs of faith, which was the qualification of *Abraham*; both which are mentioned in the text.

3 Baptiſme ſucceeds Circumciſion, neither, 1 In reſpect of ſubject: ſome there were to be Circumciſed, that are not to be Baptized; as bought ſervants; and ſome to be Baptized, that were not to be circumciſed; as females. 2 Nor in reſpect of ſociety. Circumciſion was an inlet into the Jewiſh Church, Baptiſme into the Chriſtian Church. 3 Nor in reſpect of uſe; for Circumciſion engaged Jews and Proſelytes to the Jewiſh Ceremonies; but Baptiſme is a declarative of remiſſion of ſins.

Qu. *Who*

Q. Who hath the power of diſpenſing the Ordinance of Baptiſme?

A. It ſeems to me, that 1 Apoſtles, 2 Evangeliſts or Goſpel-preachers have power herein.

Q. How prove you that there is any ſuch Office in the Church, as Apoſtles or Meſſengers? for an Apoſtle is nothing but a Meſſenger.

A. 1. Becauſe, as God gave Paſtors and Teachers, ſo did he give Apoſtles, Prophets and Evangeliſts, *for the perfecting of the Saints, Eph.* 4.10, 11, 12, 13. therefore it follows, that, *Till all the Saints be perfected, till the body of Chriſt be built up*, this Office is to remain in the Church. To diſtinguiſh that Paſtors, and Teachers are ordinary Officers, but the office of Apoſtles and Evangeliſts is extraordinary; or that the work of perfecting Saints, and ediſying Chriſts body lyes upon Paſtors and Teachers, and not upon Apoſtles, and Evangeliſts, is to put a diſtinction where the Scripture puts none: the twelve Apoſtles were given before Chriſt his aſcenſion; but theſe Apoſtles, *Eph.*4. 10. were given after: ſee *verſe* 8,9.

2 Secondly, it appears from Gods own order, 1. *Cor.* 12:28. *God hath ſet ſome in the Church, firſt Apoſtles, ſecondarily Prophets, thirdly Teachers.* If he ſet them firſt, what are we, that we can either aboliſh them, or ſet them in other places when God will give them.

3 Thirdly we find Apoſtles in ſundry of the Churches, therefore they are a ſtanding Office: at *Epheſus, Eph.* 4.10. at *Philippi, Phil.*2. 25. the *Greek* word is *Apoſtolos*: At *Antioch, Acts* 13.23. at *Jeruſalem, Acts* 1 26. at *Corinth* 2 *Cor.*11.13. See alſo, 2 *Cor.*8.23. *or our brethren be enquired of they are the Apoſtles of the Churches.* So in the *Greek*, *Gal.* 1. 1. *Paul an Apoſtle, not of men, nor by man, but by Jeſus Chriſt*; to ſhew there were Apoſtles by men, or of mens ſending, beſides thoſe ſent by Chriſt. *Andronicus* and *Junia* were Apoſtles in *Rome*, or thereabouts, *Rom.*16.7.they were of note among the Apoſtles, not onely becauſe they were of eſteem, but becauſe they did laboriouſly preach: ſo were *Barnabas, Silas, Timotheus, Luke Mark*, &c. though none of the twelve.

Fourthly

Fourthly, Apostles are called to rejoyce at *Babylons* destruction, *Rev.*18.20. Now if there were no Apostles but the first twelve, *Babylon* could do them no wrong, seeing she was not in being, till three hundred years after Christ: therefore some Apostles must be meant, to whom *Babylon* had done mischief.

Fifthly, it appears from Reason; there is as much need of Apostles for to gather persons from their naturall and Babylonish estate, as there was to gather them from Judaisme and Gentilisme.

Q. *What is essentiall to an Apostle in these times?*

*A.*1 Abilities of grace and parts, *Rom.*10.

Secondly, the choice and sending forth of a Church, 2 *Cor.* 8. 19. the Messengers that went along with *Paul*, *verse* 23. are said to *be chosen of the Church*; *Barnabas* was sent by the Church of *Jerusalem* to go to *Antioch*, *Acts* 11. 22. *Epaphroditus* was thus sent by the Church at *Philippi*, *Phil.*2.25. *Paul* by the Church of *Antioch*, *Acts* 13.2.

Q. *What is the office of such an Apostle?*

*A.*1 To bring the Doctrine of salvation, *Acts* 1. 22. and 13: 26. and 28.28.

Secondly, to baptise, *Acts* 28.18.1 *Cor.*1.16.

Thirdly, to lay on hands, *Acts* 8.17. *Acts* 19:5, 6, 7. 2 *Tim.* 1.6. after Baptisme.

4 Ordination of Elders and Deacons, and to lay hands on them, *Acts* 6.6. *Acts* 14. 23. *Titus* 1.5. yea he is to have a great hand in Church censures, 1 Cor,5.4.1 Tim.1.21.

Q. *What is the difference betwixt the twelve Apostles, called immediately of Christ, and those called mediately of Churches.*

A. The twelve, or at least eleven, were called personally of Christ; the Apostles of Churches are called virtually by Christ his command, or order, *Ephes*:4.10. He that can immediately make out his call, hath enough to satisfie his own, and other mens consciences, though not called personally by Christ. Some of the Apostles called by Christ personally, were pen-men of Scripture, and so were infallible, 2 *Pet.*1.21. yet were they not infallible in every thing *Gal.*2.13. but had they so been, yet is sending of a Church and giftednesse the formal cause of Apostleship, as was proved before, and not infallibility.

Q. *But*

Q. *But were not miracles the ſignes of an Apoſtle?* 2 *Corinthians*, 12. 2.

A. No: The Apoſtle ſaith not, wonders or miracles were ſigns of an Apoſtle, (which many other believers could do) but he ſaith, the ſigns of an Apoſtle (which was converſion of ſouls, called *the ſeal of his Apoſtleſhip*, 1 Cor. 9. 2.) were wrought by him in ſigns and wonders.

Q. *Is not this Doctrine concerning Apoſtles, ſet down very barely in Scripture?*

A. The Doctrine concerning Apoſtles, comparing it with the Doctrine of the Reſurrection and laſt Iudgment, is not ſet down with ſuch clearneſs; but comparing it with the Aſſertions about the calling of Paſtors and Elders, as now practiſed in the reformed Churches (as they are called) there is greatneſs of light: for the call of the Miniſters goes upon one of theſe three heads.

1. *Succeſſion of perſons*: as that the Miniſters have been ordained by them who have been ordained of others. Now this is moſt uncertain, having been interrupted ſo often, and yet once were enough to make it a nullity. Beſides, there having been no Scripture writ for above this fifteen hundred yeers, all that men can have for it, is onely humane teſtimony, which is no ground to him that ſcruples. *By what power and authority doe you this?* Beſides all ſucceſſion hath gone through the filthy chanel of the *Romiſh Churches*, which have been for many hundred yeers over-ſpread with Idolatry, will-worſhip, and falſe matter; wherein the Teachers reſpectively, in whom ſucceſſive power is ſuppoſed to reſide, were the chief-ſt ſticklers, and deepeſt guilty in thoſe abominations.

2 *Proportion*; that becauſe the Church choſe an Apoſtle, therefore the Church may now chooſe a Paſtor; becauſe that the Apoſtles *Paul* and *Barnabas* ordained Elders in every Church, which they had been inſtrumental to bring to the faith *Acts* 14. 23. therefore a Company of Synod-men or Presbyters may ordain in every Church; or becauſe *Paul* left *Titus* in *Crete* to ordain Elders in every City, *Titus* 1. 5. therefore other men may be deputed to ordain by the power of a national or provincial Presbytery: if then affirmations for the one be dark, how much more dark is the other?

3 *Radi-*

3 *Radicallity*, that is, that though all Officers and Ordinances are loſt, yet that the power reſolves it ſelf into the Church, as the ſap of trees in winter goes into the root; and that the power of recovering Officers being there ſeated, any Church or company of Believers hath authority from Chriſt to bring this power into act: which being the beſt ground that I know the reformed Churches to have from theſe Scriptures, 1 *Cor.* 3. 21. *Eph.* 4. 10, 11, 12. do thereupon in ſundry independent Churches chooſe and ordain Officers of Paſtor, Teacher, Deacon, Elder; and why not alſo may they chooſe Apoſtle and Evangeliſt, or Meſſenger and Goſpel-Preacher, being there is the ſame radical power for the one that there is for the other?

Q. *Who beſides Apoſtles have power to baptize?*

A. Evangeliſts or Goſpel-Preachers: ſo *Philip* baptized the Eunuch, *Acts* 8. 37. and many of the *Samaritans* verſ. 12. now by Goſpel-Preachers, I mean thoſe, who though not ſent by a Church, yet being gifted ſhall preach ſoul-ſavingly, whether ſent of the Magiſtrate when Churches are either defective or unable, 2 *Chron.* 17. 7, 8. or going of their own accord, as thoſe who went out *Iohn* 3. *Epiſt.* ver. 6, 7. ſuch an one was *Timothy*, 2 *Tim.* 4. 5. on whom hands were laid, 1 *Tim.* 4. 14. the difference betwixt theſe Goſpel-Preachers and Apoſtles, ſeems to be this, that as the Apoſtles were ſent into the world to convert perſons to the faith, *Mark* 16. 15. ſo theſe Evangeliſts went unto the Churches to accompliſh the work the Apoſtles had begun: ſuch were *Titus*, *Mark*, *Tychicus*, *Epaphras*: yet were not Apoſtles limited onely to the World, nor Evangeliſts to the Churches.

Q. *Whether may not other diſciples baptize?*

A. The Scripture doth not ſo clearly ſet down herein, yet it is more than probable that *Ananias*, a Diſciple of *Damaſcus* baptized *Paul*, *Acts* 9. 17, 18. and that ſome of the three Brethren that came along with *Peter* from *Ioppa*, baptized *Cornelius* and his company, *Acts* 10. 48.

Beſides, ordinary Diſciples may make Diſciples, *Acts* 11. 21. 22. therefore they may baptize, *Mat.* 28. 18. if we ſay the eleven Diſciples only were appointed by the Cõmiſſion to make Diſciples, then it follows that the Brethren that made ſo many Diſciples at *Antioch*, ſhould have ſinned in their ſo doing, for want

of

of a Commiſſion, yet may not women baptize, becauſe they are forbid to teach, 1 *Cor.* 14. 34. 1 *Tim.* 2. 12.

Q. But is not Baptizedneſſe in the diſpenſer of Baptiſme, eſſentiall to Baptiſme, ſeeing we never read any unbaptized perſon did baptize.

A. Baptizedneſſe in the Diſpenſer is not eſſentiall to Baptiſme: for then 1 an Ordinance of God ſhould be adminiſtred upon humane Teſtimony; for how can any man be ſure that there hath been a line of baptized perſons from the Apoſtles to him that baptizedthee, eſpecially ſeeing no Scripture hath been given by God for this fifteen years and upwards.

Beſides *John* who baptized firſt, we read nothing of his Baptiſme, beſides none of thoſe that were baptized in Scripture; as the *Samaritanes*, the *Eunuch*, the three thouſand, *Acts* 24. 2. *Lydia*, the Jailor, *&c.* never asked any of the Diſpenſers of Baptiſme (though ſtrangers to them) whether themſelves were baptized; which had been moſt materiall, had a diſpenſers baptiſedneſſe been eſſentiall to baptiſme; eſpecially they living among the Scribes and Phariſees, who were ready to queſtion by what Power and Authority do you theſe theſe things?

Beſides, were baptizedneſſe thus eſſentiall to baptiſme, then the Commiſſion would have run, let a baptized perſon make Diſciples all Nations, but its otherwiſe, make Diſciples all Nations.

Beſides there ſhould be continual uncertainties in reſpect of Baptiſm upon the conſciences of all Chriſtians, ſeeing they could never be certain of a line of Baptizers: eſpecially after two or three removes, and ſo ſtill ſhould they be uncertain of their own Baptiſm.

Beſides an unbaptized perſon may clearly hold forth the Covenant of Grace, and ſo make ſouls Diſciples: what ſhould hinder them, but that he may tender the ſign thereof to thoſe parties, that lay hold on that Covenant?

Beſides, this would prove Baptiſme not to be of God, *Acts* 5. 39. becauſe it comes to nought, for want of the knowledge of baptizedneſſe in the diſpenſer.

Q. Whether is the doing of miracles eſſentiall to a diſpenſer of Baptiſm?

A. No: 1 *John*, the firſt diſpenſer did no miracle. *John* 10. 41. Now an Ordinance when it is firſt inſtituted or diſpenſed, the diſpenſer did bring it in with all the eſſentials.

2 Then should the Dispensers of Baptisme alwayes have wrought miracles before they administred Baptism, in the sight of the person to be baptized, seeing persons to be baptized, ought to partake of every thing essentiall to Baptism; but the Scriptures mention no miracle that *Philip* did when he baptized the *Eunuch*, nor when *John* baptized in *Iordan*, or when *Lydia* was baptized.

Besides if the essence of Baptisme consisted in the dispensers doing a miracle, then there is no true Baptisme in the world, because no miracle hath been done this thirteen hundred years. *Chrysost. Hom. 6. in* 2 Epistle to the *Corinthians*.

Besides, miracles are not much useful to a Person that is presently to be baptized, seeing he is deemed a Believer already; but they are of use to unconverted persons, Acts 8. 6 1 *Cor.* 14. 22.

Lastly, miracles alone cannot confirm any one Ordinance, because false Prophets may do them, *Deut.* 13. 1. *Mat.* 7. 22. and 24. 24. 2 *Thess.* 2. 9. from all which it follows, Miracles working is not essentiall to a dispenser of Baptism.

Concerning Imposition, or laying on of Hands.

Q. *How many sorts of laying on of hands do you find in the New Testament?*

A. Besides occasionall laying on of hands, as on little children, *Mat.* 19. 15. and miraculous, when the Apostles laid their hands on the sick, and they recovered, *Mark* 16. 18. *Acts* 28. 8. there are two usuall laying on of hands.

1. First, in Ordination of Officers, which is the pointing out of the person chose to an Office in the Church, whom the Church commends to God in prayer. This is acknowledged by all.

Secondly, there is a laying on of hands after Baptisme, which is a praying for an increase of the Spirit on baptized persons, 2 *Tim.* 1. 6.

Q. *Whether is laying on of hands after Baptisme an Ordinance of force obliging Christians in these times?*

A. Reserving others of Gods servants to their light, who think

otherwiſe, and acknowledging a dark revelation of this in compariſon of other Fundamentals, and profeſſing ingenuouſly I could not ſuffer ſo much in the witneſſe of this point, as I could in plainer points and Articles, as of thoſe concerning the fall of man, redemption by Chriſt, the reſurrection, and the laſt judgement, *&c.* and declaring that though Teachers may not teach, nor people believe any thing, which hath not ſome footing in the word of God, yet may they ſpeak of things which they know but weakly, Theſe things being premiſed, I ſhall acknowledge laying on of hands on baptized perſons after Baptiſme, to be an Apoſtolical inſtitution, or an Ordinance of Jeſus Chriſt.

Q. *What grounds have you to prove laying on of hands after Baptiſme, to be an Apoſtolicall inſtitution?*

A. Theſe: Firſt, becauſe the *Apoſtle* makes it one of the ſix principles, *Heb.*6.1. or word of the beginning of Chriſt, as in the *Greek*, nay he makes it a foundation-point as well as Repentance, Faith, Baptiſme, Reſurrection, and laſt Judgement. Now theſe being Fundamentals, wherein all converted perſons are to be practical in the belief, how can impoſition of hands be excluded from being ſo received? It is abſurd to think that one of theſe ſix principles ſhould ceaſe in a ſhort time, and the other five to remain till the end of the world; and yet the Apoſtle calls them all by the name of a *Foundation*, and places it betwixt Faith and Repentance, the Reſurrection and the laſt Judgement, ſo that there is no coming to ſleight it, it being fenced on every ſide.

Q. *But ſeeing we acknowledge a laying on of hands in Ordination, do we not acknowledge theſe ſix Principles?*

A. No reaſon can be brought, why laying on of hands in ordination, ſhould be from this Text acknowledged, and the other after Baptiſme on baptized perſons, excluded. Nay it ſeemeth, that laying on of hands on baptized perſons, ſhould be primarily meant, becauſe the *Apoſtle* ſeemeth to couple theſe foundation-Principles, ſo that as faith and Repentance go together, and the Reſurrection, and laſt Judgement; ſo Baptiſme and Impoſition of hands go together.

Q. *But whether is there any Command for laying on of hands?*

A. There is as much Commandement for laying on of hands on

baptized persons after Baptisme, as on persons ordained to office: for both of them we find Apostolicall practice.

Secondly, the Apostle calling it a foundation that was first laid, as appears in these words [*Not laying again the Foundation*] hath a virtuall command in it.

Q. *What other ground have you for laying on of hands?*

A. We have the practice of the Apostles, *Acts* 8.14,15, 16, 17. The *Apostles Peter* and *John* laid their hands on those *Samaritans* whom *Philip* had baptized, as *verse* 17. *Then laid they their hands on them*: The Antecedent to this Pronoun Relative *Them*, could be no other than the baptized *Samaritans*, See also *Acts* 19.6.

Object. *But in these examples there were visible gifts given; but there is not so in yours in these times: therefore your laying on of hands, is not the same with theirs.*

A. Those visible gifts given, were no parts of the Ordinance, much lesse essentialities, but onely the crowns and ornaments of it; God hereby confirming the truth of that Doctrine, and powerfulnesse of that person into whose name they were baptized.

Secondly, It is a mistake to think that alwayes when the Apostles laid on hands, visible gifts were given: for *Paul* laid his hands on *Timothy*, and God conveyed nothing therein, save inward gifts and graces, 2 *Tim.* 1. 6. *Stir up the gift which was given thee by the laying on of the hands of me.* So in the *Greek*. If any man say these gifts were conveyed on *Timothy* by *Paul* in ordination, & not after Baptism. A. The contrary appears, because the gift given *Timothy* in ordination, was by the hands of all the Eldership, 1 *Tim.* 14.14. but this gift was given in laying on of hands by *Paul* alone: Therefore the laying on of hands after Baptism is meant in this place.

Q. *But if laying on of hands after Baptisme be an Ordinance of Christ, what is conveyed in it?*

A. An increase of the Spirit, so that as the Spirit is conveyed in the use of prayer, and preaching, *Luke* 11.13. *Acts* 10.44. and Baptisme, *Gal.* 3.28. and the Lords Supper, 1 *Cor.* 10.16. so also is an increase of the Spirit conveyed in laying on of hands, 2 *Tim.* 1. 6. *Stir up the gift which is in thee, which was given thee by the laying on of my hands.* See, he had the gift or grace of God in him before, and now in laying on of *Pauls* hands, it was increased; yet is

not

not laying on of hands the onely or principal part of this Ordinance, but prayer is the principal part; in the uſe whereof the other being adjoyned, theſe fore-named Gifts and Graces of the Spirit are conveyed. I take it to be *vehiculum ſpiritus* or a channel to convey the increaſes of the ſpirit to believing hearts.

Q. *But what promiſe is there that there ſhall be an increaſe of the Spirit given in laying on of hands?*

A. 1. A Command is enough to receive an Ordinance, though there were no promiſe annexed concerning any benefit; and we have proved a virtual Command out of *Heb* 6. 2.

2. What promiſe there is of laying on of hands by the Elders, the ſame is here; yet is it acknowledged by all, that the Spirit is conveyed in the increaſes in the Elders laying on of hands.

3 Example of the conveyance of the Spirit into the Samaritans, and into *Timothy* his heart in the laying on of hands, is an encouraging ground for baptized perſons to ſubmit thereto, and expect the like benefit.

4. There is a promiſe of the increaſe of the Spirit to the prayer of Faith, when ever poured out, *Luke.* 11. 13. and why not to the prayer of Faith, when now poured out? now the promiſe of the Holy Ghoſt being made to all baptized ones, *Acts* 2. 38, 39. ſuch may well pray in faith for the ſame.

Q. *But whether are theſe promiſes bound to the laying on of hands, ſo that then when hands are laid on, and by that means the Gifts and Graces of the Spirit are conveyed, when the Churches, Apoſtle, or Apoſtles lay on their hands: we muſt not invent a means through which promiſes muſt be applyed?*

A. 1 The promiſe is bound to the prayer of faith.

2 That not onely in, but by laying on of hands, the Spirit is conveyed, appears, 2 *Tim.* 1. 6.

3 No man can ſay, that either Baptiſm, Supper, or impoſition of hands apply the promiſe; it is the Spirit and Faith alone that apply the promiſe; yet is laying on of hands ſuch a means as the Apoſtle calls a foundation, & a means through which both on Gods behalf and our behalf, the promiſe may be applyed, becauſe we read Believers to have received the promiſe herein; we ſay not of laying on of hands that, it is a means through

which

which the promise must be, (God being a free Agent) but a means through which the promise may be, and hath been conveyed into the soul, as in *Timothy* his case appears.

Lest any man think this a new Doctrine, let him consult the Fathers, who oft mention laying on of hands after Baptisme: *Tertul. de Baptismo, Cap.* 8. *Cyprian. Epist. ad Inbaianum.* Also his Epistle *ad Stephanum. Tertul. lib de resurrect. Cap.* 8. *Aug. l.* 3. *Cont. Donatistas, & Cont. literas Petilliani. Melchiades ad Episc: Hispan. Fabianus Epist.* 2. *ad Episcop. Orientis. Ambros. de his qui Myster. initiantur. cap* 7. *& lib.* 3. *de sacramento. cap.* 2. *Vrbanus* 2 *Epist. ad omnes Orthodox. Clemens, Constit. Apostol l.* 7. *c.* 16, 17. *Euseb. Histor. l.* 6. *c.* 35. with others: and *Estius in Heb* 6. 1. saith, that all antiquity teacheth laying on of hands after Baptisme.

Q. *But seeing the Apostles who laid on hands after Baptism. were such Apostles as were immediately called of Christ, as* Peter *and* Iohn, *Act.*8.17. *and* Paul, *Act.* 19.5,6. *how will it hold from them to the Apostles of the Churches?*

A. Very well: For first, Apostles of the Churches, though they have not an immediate call from Christ personally on earth, yet they have a call from him virtually, in that since his ascension into heaven, *He gave some to be Apostles.* Eph. 4. 12. *for the work of the Ministry*, that is, to do what belonged to their office. What difference betwixt persons called to an office by Christ immediately, as the eleven were, and persons called by him mediately by the Church, when one & the same end is designed them, which is the work of the Ministry, the perfecting the Saints, the edifying of the body of Christ, and to witness Christ his resurrection? *Acts* 1: 22. *Eph.* 4. 12, 13. I would be gladly informed (if any man could and would) whether there be any essential difference betwixt the twelve Apostles and the Apostles of the Churches, and wherein that difference doth consist? If any man think it was because the eleven were inspired to be pen-men of Scripture, I answer, All of them were not, nor the Apostles onely. If any man think the doing of miracles: I answer, They alone did not do them, but many believers also, *Mark* 16, 17.

2 *Matthias*, though chosen mediately of the Church, had the same

same power in dispensations that the eleven had.

3 If imposition after Baptism were confined to Apostles only that were immediatly called, it would have been in vain for the Apostle to have called it a foundation, and to have conjoyn'd it with such necessary truths, as Faith and the Resurrection was seeing the persons that had the power of administring them, were all in a short time to be dead.

4 Every Church of Christ have the same power that the first Church had, both for Officers and Ordinances, *Mat.*18.17,18, 19. the first Church therefore having Officers to dispense any office; as Apostles, *Acts* 1.26. Prophets, *Act.*15.27.32. Evangelists, as *Philip*, *Acts* 6.5. other Churches may choose (having fitting persons) the like Officers; and they being chosen may execute acts that belong to the respective Officers: so that as the first Church continuing in the Apostles doctrine, *Act.*2.42.(of which laying on of hands was part, *Heb.*6.1.) did choose an Apostle, *Acts* 1.26. and the Church at *Antioch* sent out *Paul* and *Barnabas*, who before the sending, seem to have been of the number of the Prophets, *Act.* 13, 1, 2, 3. so may other Churches send out gratious and able men; neither let any man say, the Prophets at *Antioch* sent out *Paul* and *Barnabas*, for the whole Church fasted, and acted in the business.

Q. *Who are this Church of Christ, and what is the essential note of them.*

A. They are a company of Saints, 1 *Cor.*1.2 *Cor.*14.33. *Gal.* 1.22. *Rev.*1.20 into which societies here on Earth though some Hypocrites creep, yet till God discover them they are looked upon as Saints; the Saintship of which company joyned together in bodies respectively (leaving others to their light) I take to be the essential note of the Church, because holiness is the most special difference of the Church from the world.

Of the Lords Supper.

Q. *What must a Christian do, that he may receive worthily and preparedly?*

A. As he must examin himself, whether he be in Christ & the Spi-

Spirit of God dwell in him, 1 *Cor.* 11.28. 2 *Cor.* 13.5. Also it is very expedient (I will not say the not doing it is sinful) that every time before a person receives, the said person judge it self before the Lord for what it hath done amiss, 1 *Cor.* 11.13. but in any wise before thou comest examine to finde good grounds of thy union with Christ, without which neither presume to come to baptism nor the Supper, lest they prove means of thy final hardness and impenitency.

Q. *What was the end wherefore the Lords Supper was instituted.*

A. For the continual remembrance of Christ his death (which we desire to shew forth to all men out of conscience to his command, 1 *Cor.* 11.25, 26.) and more particularly for the remembrance of the new Testament or Covenant which is established in his death, wherein remission of sins is bequeathed to believers *Mat.* 26.28. 1 *Cor.* 11.25. Which I take (with submission to better judgement) to be the prime end, yea (as to me seemeth) the onely end of this institution.

Q. *What mean you by calling the Lords Supper the new Testament in the blood of Christ?*

A. I mean, that whereas there was an old Covenant of works, which all men transgressing are condemned, *Rom.* 5.12. *Gal.* 3.10. *Rom.* 10.5. God was pleased to make a new Covenant with all the elect, to accept the sacrifice of Christs death, as a satisfaction to his justice for our breaches of the first Covenant, *Heb.* 10.14.16.18. *Heb.* 9.15. Which Covenant is not onely presented to us by the Gospel in audible words, but also visibly to our sense in the signs of the Covenant: so that as the Rainbow was a witness or sign betwixt God and the Earth that he would no more drown it; and if he did, his bow should witness against him: and as the blood of the passeover sprinkled upon the Israelites posts, *Exod.* 27.7. was a sign betwixt God and the people, that God would spare them, *ver.* 13. and if he did not, that blood should witness against him: and as in covenants among men, they confirme them with some signs of memorial, that when they forget the bargain, it may be said unto them, This is your hand or sign; so as in Baptism, so in the Lords Supper (for one & the same thing for number is signified in both) God for the strengthning our belief appoints signs as wit-

witneſſes againſt him, if he go about to break his covenant, and as witneſſes againſt us if we forget our duty of faith, repentance ſelf-denial, confeſſion of Chriſt, &c. wherein we have in thoſe ſigns by all deep engagement obliged our ſelves.

Q. *What is the danger of unworthy receiving?*

A. Inſtead of receiving to comfort, Satan hath a greater poſſeſſion of ſuch perſons, as in *Iudas* (if he were at the Supper, as many learned men think) who *Luke* 22. 3. had Satan entring into him before his going to the High-Prieſts and receiving the ſop; but after the receiving of the ſop, the Devil entred further into him, *Iohn* 13. 27. and *v.* 30. having received the ſop, he went out immediatly, and came to a thorow reſolution to betray Chriſt; beſides, good men receiving in part unworthily, receive temporal judgements, as ſickneſs, weakneſs, death, 1 *Cor.* 11. 30. and wicked men having a total unworthineſs, receive eternal damnation.

Queſt. *What is the manner of Chriſt his preſence in the Lords Supper?*

A. He is preſent ſpiritually to the Faith of the receiver, to increaſe by his Spirit the Vnion and Communion of the ſoul with Chriſt, *Eph.* 3. 19. 1 *Cor.* 10. 16. *Eph.* 4. 15, 16. 1 *Cor.* 12, 13. he is alſo preſent by grace and operation of feeling in the hearts of his, as the Sun is preſent with us, by his light and influence, though in Heaven: he is alſo preſent in the promiſe, *Mat.* 26. 26. Take, eat this is my body and my blood; as if he ſhould ſay, I promiſe you in the uſe of this Ordinance, you ſhall receive the vertue of my quickning death and merit thereof, as verily as you receive bread and wine.

Q. *What think you of that opinion, that the body of Chriſt is preſent, in, with, or, under the bread, after an unperceivable manner?*

A. It is an erroneous opinion, It is againſt the Article of Chriſt his aſcenſion into heaven, *Acts* 3. 21.

2 Hereby they deſtroy the nature and truth of a humane body which is both finite and viſible, making it infinite and inviſible.

Q. *Whether is the body of Chriſt really and ſubſtantially contained under the kindes of bread and wine, in the ſame ſpace where bread and wine were contained before?*

A. No: for 1. Bread in the Supper is ſix times after conſecra-

tion called bread ſtill, 1 Cor. 10. 15, 16. 1 Cor. 11. 23, 24, 25.

2 The truth of Chriſts fleſh is proved by ſight and touching, Luke 24. 39. but in the Supper it cannot be touched: therefore it is not ſubſtantially or fleſhlily preſent.

3 Its a contradiction, that one whole body ſhould be whole together in divers places. Mat. 28. 6. he is riſen, he is not here: the conſequence had proved nothing, if a whole body might be whole in divers places.

Q. *How oft are we to receive the Supper?*

A. Often: our own decayes of grace requires often receiving; the Apoſtles indeterminate command, Do this as often, admits of no other limitation than want of occaſion and opportunity.

Queſt. *But there are ſome that are not in charity with me, may I receive?*

A. Yes, (ſuppoſing the uncharitableneſs on their parts) their ſin cannot debar us of the priviledges and benefits Chriſt hath purchaſed for us; if the ſin be on our part, we muſt lay aſide our wrath, leſt we double out ſin by abſenting from Ordinances, and retaining wrath.

Q. *Who are the perſons to be received to the Supper?*

A. Onely Church-Members, 1 Cor. 10. 13. 2 Cor. 11. 20. holy things are not to be given to Dogs, Mat. 7. 6. in expoſing the ſigns of the Covenant to thoſe concerning whom we have no ground to believe God promiſes any thing, we prophane them; they are not to be acknowledged for Covenanters with God, who are his enemies.

Q. *How are wicked men partaking, guilty of the body and blood of the Lord?*

A. 1 They are guilty of rejecting it 2 Becauſe they prophane the ſigns that repreſent Chriſts body; as they that deſpiſe Chriſts Servants, deſpiſe himſelf, Luke 10. 16. 1 Theſ. 4. 8. or as a reproach done to the Ambaſſadors redounds to the Prince, or as he that commits Treaſon againſt a Princes Seal, commits it againſt himſelf.

Of Converſion.

Q. *Upon what account are the tenders of the Goſpel to be proffered, I mean remiſſion of ſins through the death of Chriſt?*

A. It is to be tendred no otherwiſe, than upon believing and repenting, not to believing without repenting, nor to repentance without faith, but to both of them together.

Q. *To whom are the tenders of the Goſpel to be made?*

A. To every creature, 1 Becauſe the Commiſſion ſo requires, *Mat.*16.15,16.

2 Becauſe we are not able to diſcern the elect from thoſe that are not elect, could Preachers in a Congregation know who were elect, who were reprobates, they would ſpeak to the elect.

Object. *But why are Reprobates admoniſhed and invited to come in.*

Anſw. Reprobates are never invited under any ſuch name, 2. But if means be tendered to all, it's no other than the ſhining of the Sun upon the blind, or the falling of the rain upon the rock, which is neither ſoftened nor made fruitfull by it, and the Sun ſhines on the blind, not for their ſakes that cannot ſee it, but for their ſakes that can ſee by it outward means of ſalvation are ſo diſperced to the elect, that they are outwardly common to them who are outwardly one with the elect. Beſides this generall tender lets the elect ſee, that faith is not in mans power, but in Gods free grace, in that thoſe who partake of the ſame outward tenders are left in their ſins, and what had happened to themſelves, had it not been for Gods free grace. Beſides reprobates, though by the word they are not wrought upon to Converſion, yet may they, yea are they made by an outward calling more profitable to humane ſociety, and to the Church.

Q. *After what manner are ſouls effectually wrought upon to converſion?*

A. Though it's very difficult to ſet down a particular method of this work, yet the manner of it is,

1 On Gods part, 2 On the creatures part.

1 On Gods part, and this is 1 Negative, God works not on our hearts, because of some worthinesse in us more than in others, *Tit.* 3. 3. but meerly of his good pleasure, *Matth.* 11.26.

2 Nor is this work a bare Presentment of exhortations, promises, and threats unto the soul.

2 Affirmatively the Spirit calls 1 By invitation, *Isa.* 30.21. *Rev.* 3.20. 2 by perswasion of the soul by argaments and reasons, *Prov.* 1.20,21,22.

3 By changing of the heart, *Acts* 16.14. 1 *Pet.* 2.9.

Q. *How doth God call on the creatures part?*

A. 1 God discovers the sinners misery to him, *John* 16. 10. *Acts* 2. 37.

2 In sinners, that have been notoriously vile, there usually follows astonishment upon sight of misery, as in *Paul Acts* 9.6. theres need of loud speaking to those who are in a dead sleep, as the Jailour, but those who from their childhood have been bred religiously, they usually have a gentle Conversion, as *Lydia*, *Matthew*, these having a soft temper of heart, Gods love overcomes them, and wins them.

3. Whereas persons brought to the sense of their misery, are ready to think they can make a peace to the souls, by reading, praying, and other performances, the next work the Lord do h in the calling of a sinner, is to take off the soul from resting upon duties and false rests, *Phil* 3.6,7,8,9,10.

4 The discovery of the worth of Christ to the Soul, that the Soul beholds the having of Christ as a greater good, than all the goods of the world, and the losi g of Christ as a greater evil than all the evils of the world, *Mat.* 10.37.

5. Then follows an earnest longing after Christ, that the soul saith, *Give me Christ, or else I die.*

6. Then follows the souls willingnesse to take Christ, notwithstanding the parting with every lust, and every enjoyment, the Soul saying to God, Lord, I accept thy Son upon thy own terms, this was the hour of thy Conversion, when thou preferredst Christs soveraignty above friends, life, lusts, *&c. Mat.* 10. 29. resolving to part with any thing rather than Christ, and to suffer any thing rather than lose Christ.

Quest I

Q. *I am troubled because I cannot remember the time God called me.*

A. Though some from an apparent visible change in them, may know the time of their conversion, as *Paul Acts* 9. 23. and the Jailour, *Acts* 16.32. yet usually grace being in a small measure, at first is hardly discernable, and convincements of misery, and of the Covenant of grace being sometimes long in the understanding, before there is a closing with Christ in the will, it becomes difficult to most to know the time of their conversion, It's an easie thing for the soul to remember the time when it began to be awakened, but not so easie to remember the time when the soul first began to take Christ in a matrimoniall way, for better for worse; Infants usually live before they know they live. If thy soul be brought over to close with Christ, take comfort from it, though dying thou canst not remember the time thereof, nor the means whereby it was wrought, whether Catechising, reading, preaching, *Gal.*6.4. or whether by the preaching of a good man, or bad man, it matters not.

Of the Dominion of sinne.

Q. *WHether can sin have Dominion over a child of God?*

Ans. There is a twofold Dominion of sin.

1 A Dominion of act when sin leads the Soul captive in some particular act, of this *Paul* complains, when he was in his regenerate estate, *Rom* 7.23. at the same time he delighted in the law of God after the inner man, *he saw another Law in his members warring against the Law of his mind*, and bringing him into captivity to the Law of sin which was in his Members, here the Apostle complains, like a man that is taken prisoner by the sword, or circumvented in battel by some stratagem, who complains of his present surprisall, yet afterward obtains freedome.

Besides, *David Psal.*19 13. prayes that presumptuous sinnes may not have Dominion over him, which he would not have prayed, if such sins could not have power over a child of God, also *Psalme* 119. he saith, *Order my steps in thy word, and let not*

any

any iniquity have dominion over me. Paul ſaith to the regenerate *Romanes, Let not ſin reign in your mortall bodies, that you ſhould obey it in the luſts thereof,* Rom.6. 12. This I call a dominion of act, or a partiall Dominion of ſin, into which God ſometimes delivers his own children, 1 For the puniſhment of their watchfulneſſe, 2 For the puniſhment of ſome ſin of Commiſſion, or ſome great ſin of Omiſſion. 3. That they may behold their own weakneſſe, and ſo call to Chriſt, and for the exerciſe of their graces of faith, repentance, *&c.*

2 There is an habituall or totall Dominion of ſin, when ſinne reigns over the purpoſes of the heart, ſo that the faculties of the ſoul, and members of the body yields obedience to the Commands of ſin, as Subjects to their lawfull Princes; under this Dominion of ſin are all unregenerate men, *Pſalm* 2.2,3. *Luke* 19. 14.27. *John* 8.44. 2 *Tim.*2,26.

Qu. *How may a Soul know that he is under the habituall or totall Dominion of ſin, or that he is freed from it, and at moſt that he is under the partiall Dominion thereof?*

A. 1 When ſin hath uſuall power over thy Members, that they are as weapons to fight for it, and as ſervants to obey it, *Rom.*6. 12.13,16. there's difference betwixt him that fights freely againſt ſin, and him that fights not, but ſaith, it is my nature, and I muſt do it.

2 When thou findeſt an oppoſition to Gods commands, that there is ſome one or more of them thou wilt not be under, here ſin is in the reign, ſee *Pſalms* 2.2,3. *Luke* 19.14. *Jer.*6.16, 17. *Jer.*44 16.

Contrarily, thoſe that are freed from ſins Dominion, have a willingneſſe to do all Gods Commands, *Pſal* 110.3. 119.5,6. *Mat:* 11.29,30. *Rom.*7.22. *Gal.*5.18. 1 *John* 5.3.

3. When a Soul goes in wayes of ſinne, and finds them no burthen, but can be merry and jocund in them, ſo *Joſephs* brethren, *Gen.*37.24. *Prov.*2.14. 10.23. 2 *Pet.* 2.13. here ſin reigns.

Contrarily the Saints groan under the tyrannicall Government of ſin, ſending many a ſigh againſt it, as that holy man did, *Pſalm* 119.5,6. *Gal.*5.17. yea, they do not onely count it a burthen, but would be willing upon all occaſions to take up arms againſt it, naturally we breath after liberty, rather than life; but ſinne in the

total

totall reign blinds natuall men, that though they are in fetters, yet they count ſlavery a freedome, and hate all means of deliverance.

Ob. But do not all goe in ways of ſin, or is there not ſin in every man?

Anſ. Yes, but wicked men love to be under the government of ſin, *Iohn* 3.21. but Saints groan under it, *Pſalm* 119.5.

There's difference betwixt dimneſſe of ſight and blindneſſe, betwixt benummednes and ſenſeleſneſs, betwixt being in a ſlumber, & being in a dead ſleep betwixt, a little ſlip and a deadly fall, there's difference betwixt ſelling ones ſelf to work wickedneſſe as *Ahab*, and being ſold by corruption againſt their wills, as many Captives are, there's difference betwixt a perſon that is taken priſoner by the Sword in battell, or circumvented by an enemies ſtratagem, who during his impriſonment ſends forth many ſighs and groans for enlargement, and a perſon who freely and of ſet purpoſe turns to the enemy. Theres difference betwixt the Dominion of preſumptions, and infirmities. There's difference betwixt yielding obedience to a naturall Prince, and yielding obedience to a Tyrant, whom we reſiſt as far as we can and dare.

4. Perſons in whom ſin reigns uſually, rejoice to ſee others under the reign of it, they would have every one as bad as themſelves, *Prov.*2.14. *Rom.*1.32.

Contrarily, perſons freed from the reign of a ſinner, glad to ſee his child and ſervant brought home, *Rom.*6.17.

5 Where ſin reigns, there is ſome one ſweet ſinne or more the ſinner is not willing to part with, *Job* 20:12, 13. ſometimes lov. of honour, *Iohn* 5.44. or love of eſtate, *Mat.*9.17. or love o life, *Mat.*10.39. or ſome other luſt, *Mark* 6.20. 2 *Kings* 10.28, 29, 31. with this the ſinner is overpowered, as the horſe with the bridle.

Contrarily thoſe who are freed from the reign of ſin, they part with every iniquity, *Pſalms* 18.23.119.101.104.106. *Hoſ.*4.8. and cloſe with every duty. *Pſalm* 119.5,6. *Iohn* 15. 14. ſo that in their hearts are the wayes of God. *Pſalm* 84, 5. whereas others are onely carnal, and outward ſervers, and worſhippers of God,

6 In the totall or habituall reign of ſinne, ſinne is committed with a ſettled purpoſe and premeditation, either explicit or impli-

cit,

cit, *Psalm* 36.4. *Isa.*5.18. If they do not resolve for sin, yet they do not resolve against it, they shut their eyes to devise froward things, *Prov.*16 30. that is, they close up the eye of their knowledge and conscience, which might any way stand to oppose their sin, *Math.* 3,15. *Mich.*2,12. *Psalms* 68.21. 2 *Pet.* 2.14. 19: *Gen.*27.41. *Jer.*3.25.1 *John* 3.8.

Contrarily, where sinne is onely in the reign in part, and not in whole, the sinner is usually overtaken suddenly, *Psalm* 116,11. *I said in my haste, all men are liers.*

If a man be overtaken suddenly, restore him, *Gal.*6.1. the poore man was running from the temptation, but the temptation over-ran, and overtook him suddenly; for the resolution of a godly mans heart, is to please God in all things, *Isa.*26.8. *Psalm* 40.8. *Neh.*1.11. *Dan.*1.8. *Acts* 11.23. *Heb.*13,18. There is a distinction used by some of the deliberation of the act of sin, this godly men may have, and a deliberation about the occasion of sinne, *David* did not think to go to his house top to see a naked woman, but occasionally [seeing] her, he deliberated of the act how to have her, but *Quere* herein.

7. Persons under the totall reign of sinne, the sinnes are committed willingly, see *Psalm* 50.19. *Jer.*44.16. *Hos.*5.11.2 *Pet.* 3.5. they sin with the whole will, because the whole will is unregenerate, and because the whole will is under Satans captivity.

Now though persons under this reign sin willingly, yet may there be in them 1 A. resistance from naturall conscience, *Rom.*2. 15. 2 Resistance from the opposition of lusts betwixt themselves, as betwixt unbelief, and vain glory in the heart of *Ananias.*

Contrarily, persons from under the whole reign of sinne, sin not with a full consent, See *Psalm* 119.5. *Song* 5.2. *Rom.*7.15. *Gal.*5.17.1 *John* 3: 9. There's difference betwixt *Judas* betraying Christ for a piece of money, and *Peters* denying of Christ through weakneſſe for the saving of his life: It's one thing to purpose well doing, and to fall for fear, another thing to suffer the Devil to carry a man from sin to sin after admonition.

Those that are under the whole reign of sin, take pleasure, satisfaction and content in the acting thereof, See *Psalm* 14.4.62.4. *Prov.* 1,22.2.14. *Isa.* 66:3.

Contrarily persons from under the whole reign of sinne, though they

they ſtep into ſin, yet doe not take pleaſure in it as wicked men doe, who are as Hogs wallowing in the mire, ſome difference ſin in the godly, from ſin in the full reign in wicked by poyſon, which when in the toad, contents the toad, becauſe its naturall, and poyſon in a man which torments him, now that godly men are not contented in their ſinfull actings appears, 1 From the diſquiet they have after ſin is acted till the ſame be by a particular repentance repented, *Pſal.* 32. 3, 4, 5. *Pſ.* 38. 3. 2. Becauſe their is that frame of heart in them, that if the ſin were to doe again, they would not doe it for all the world.

9 Thoſe that are under the whole reign of ſin its cuſtomary with them to doe evill, they make a trade of ſin, they being accuſtomed to evill cannot doe well, *Ier.* 13. 23. But are as Hogs ſtill wallowing in the mire, *Pro.* 4. 16. *Ier.* 10. 3. *Ier.* 22. 21. *Amos* 8. 14.

Contrarily though the Saints of God fall into ſin, its not their uſuall manner *Gen.* 38. 24. they are deceived ere aware, *Heb.* 3. 13. So was *Barnabas*, *Gal.* 2. 12.

The Reader may take notice that theſe two points ſhould have come in before, but the Author was hindered.

Concerning Prayer.

Q. *VVHat is prayer?*

A. A pouring forth of the Soul to God, 1 *Sam.* 1? *Pſalm* 62. 8.

Q. *VVhat are the parts of prayer?*

A. They are three:

1 Confeſſion of ſins: ſo *Daniel*, c. 9. 6, 7, 8, &c. and *Nehemiah*, c. 1. 6, 7.

2 Petition for grace, *Mat.* 6. 9.

3 Thankſgiving for benefits, 1 *Tim.* 2. 1. *Phil.* 4. 6.

Queſt. *VVhat qualifications are requiſite, that we may pray comfortably?*

A. 1 We being bankrupt in Heaven, muſt come in the name of Chriſt, *Iohn* 16. 23, 24.

2 For things according to Gods will, 1 *Iohn* 5. 14.

3 With a heart purposing against all sin, *Ps.* 66. 18. *Iohn* 9. 41. *Iob* 11. 13.

4 With a fervent heart, *Iam.* 5. 16. crying mightily to God, *Iohn* 3. as a Malefactor doth for life before a Iudge.

5 In Faith, *Iam.* 1. 6, 7. believing we shall have from God so far as his promise reacheth; as a begger never goes from a door, so long as he believes he shall have an Almes, *Mat.* 7. 7. & 21. 22. to persons praying in faith, the thing desired is done, or else its better for them not to be done.

6 With an humble and broken heart, *Ps* 34. 17. content not your selves with prayers void of humiliation and melting of heart; so *Abraham*, *Gen.* 18. 27. the Prodigal, *Luke* 15. 18. If Satan fright thee from prayer, becaufe thou art unworthy, say then, Nay, but I will pray, becaufe I am unworthy.

7 With watchfulnes against distractions, both those that come from Satan, *Zach.* 3. and those which come from spiritual sluggishnes especially, *Col.* 4. 2. and watchfulnes against drouzines, *Luke* 21. 36. as a begger is all awake when he begs, so must we be when we beg of God.

8 With sighs and groans, though words answer very barely, *Rom.* 8. 26. *Gal.* 4. 6. God answers not that which is in the froth of words alone; but that which is in the sigh or groan, *Psalme* 145. 19.

9 Pray with the Spirit, *Iude* 20. *Ephes.* 6. 18. which is not only to have the gift of Prayer, (which artificial Christians may have, and not without some show of spiritual life, being full of fit expressions from abundance of notions, but also to have the grace of prayer, whereby the soul hath many sighs against outings of lusts, and wrastlings for the removals of corruptions; and secret springings of heart upon the receipt of spiritual blessings, *Psal.* 103. 1. that such Prayers come from the Spirit, appears, becaufe when the Spirit intermits or forbears working, the souls of the best become dull, *Rom.* 8. 15.

10. Let thy Person be holy, *Ps.* 86. 2 *Iohn* 15. 7. no natural man can pray acceptably *Iohn* 9. 13. yet may there be passions in a soul, and yet that soul holy, and that Prayer accepted, as in *Elia's* Case, *Iam.* 5. 16.

Q. *How*

Q. *How shall a poor soul know whether God hears his Prayers?*

A. He shall know it by these signs.

1 When he hath the thing granted, he prayed for; the Church prayed for *Peter*, and had him given when they were praying, *Acts* 1.2.5. *Hanna* prayed for a son, and had one, 1 *Sam.* 1.27. see for this, *Gen.* 20.17. *Jud.* 13.1. 1 *Kings* 3.9. & 12. 1 *Chron.* 4.10. but because temporal blessings may be severed from the good will of God, therefore we must judge of the answers of our Prayers, from the grants we have in spiritual blessings; as when we pray for a melting heart, or a thirsting heart, and have one given to us; and we may judge of temporal blessings to be the fruits of Prayers answered, when those blessings are used to a sanctified end.

2 By the enlargement of the heart to holy desires, *Psal.* 10, 17. Thou hast prepared their heart, thou wilt cause thine ear to hear; when a man hath a bag, and he falls to stretching of it, its a sign he means to fill it: so God enlarging the heart with more hunger and thirst, longings and breathings, than ordinary; Its a sign he means to hear that prayer.

3 When we behold the face of God in Prayer, God sometimes answers the Prayers of his people, with a cast of his countenance; see *Ps.* 27. 7, 8, 9. also 22. 24. as Petitioners may oft reap their speeding in the amiable countenance of those they petition. *Iob* gave an undeniable reason, why God was his salvation, *Iob.* 13. 16. which was, because an hypocrite did not come before him as *Iob* did: though every Creature come into his omnipresence, yet into his special presence, to behold his face in prayer, and to come within the list of his countenance, onely upright men come, see *Ps.* 140. 8.

When the Conscience is able to commend the prayer, setting aside the infirmities; *Iobs* conscience commended his prayers to be pure, *Iob* 16 17. If thy conscience tell thee, thy prayers are rotten, thy sins not purged, thy heart not upright, it is the voice of God in thy soul; but if thy heart condemn thee not, then hast thou confidence towards God, 1 *Iohn* 3.21. onely note, sometimes the conscience may be misinformed under a temptation, to think God doth not hear them when he doth, *Iob* 30. 20. *Ps.* 22. 1. 2. *Lam.* 3. 8. sometimes they were

perſwaded God heard their prayer, as *verſe* 46, 57. ſometimes they doubted thereof as *ver.* 54.

5 When though God denies us what we ask, yet God gives us a better thing; *Abraham* prayed that *Ishmael* might live, and God gave him a better, even *Iſaac*, *Gen.*17,18,19. *David* prayed for the life of the Child he had by *Bathsheba*, and God gave him a better, even *Solomon*, 2 *Sam.* 12. 22.

6 By Gods drawing neer unto us in our prayer, God draws nigh to the Soul.

1 By removing diſcouragements, *Lam.*5.57. Thou draweſt neer in the day that I cryed unto thee; thou ſaidſt, Fear not. When God ſhall raiſe up the ſoul againſt diſcouragements ariſing from former ſcandalous ſins, from Gods juſtice, from its own unworthineſs, from dumbneſs and barrenneſs of expreſſions, from the ſinning againſt knowledge, from relapſes, from ſecret deſpair, *Pſ.* 31.22. this drawing nigh argues an anſwer.

God draws nigh by working, meltings, and brokenneſs of heart upon the ſoul, ſo that as in old time, God was wont to give anſwer to the prayers of his Servants, by ſending fire from Heaven to conſume their Sacrifices, 1 *King.*18.24. 1. *Chro.* 21. 26. 2 *Chron.* 7. 1. ſo doth he now teſtifie by his holy Sprit, who was typified by that fire, *Mat.* 3. 11. working in prayer many paſſionate meltings, that the heart melts under the diſpleaſing ſuch a loving God, and the eye melts into tears, *Pſ.* 6. 8. bleſſed be God who hath heard the *voice of my weeping*: how knew he was heard? why, becauſe he poured out weeping prayers to God, *Pſ.*39.12. hold not thy peace at my tears, *Iſa.*38.5. I have heard thy prayers and ſeen thy tears, *Ier.*31.9. I will lead them along with weeping and ſupplication. Alſo Chriſt when he was heard offered up ſtrong crying with tears, *Heb.* 7. 5. the like did *Nehemiah*, when he prayed that God would give him favour in the ſight of the King, he wept in his prayer, *Nehem.* 1. 4.11. alſo *Iacob* wept and made ſupplication, and found the Lord in *Bethel*, *Hoſ.*12.3, 4. yea the Saints of God generally have been thus crowned with anſwers in in their prayers, as *Ezra*, c. 10.1. *Iob* c 16.16. *Ioſiah*, 2 *Chron.*34. 27. *Paul*, *Acts* 20. 31. *Ier* 9.1.& 13.17. *Hannah*, 1 *Sam.*1.10. *Peter*, *Mat.*14.72. not as if God did not draw nigh in other prayers

ers wherein the eye melts not into tears; for if the soul hath other signs of its prayers heard, it ought not to be discouraged; but this I say, prayers poured out thus with inward meltings of heart, so that the eye shall weep in prayer, seem to me to be crowningly answered. And so much the more, when a person is not inclining to weep in other Cases, as many women, and some men are out of natural softnes. To conclude, consider whether it be safe to be without such a frame of heart and eye in prayer, as so many of the Saints in the word are recorded to have had, and wherein they found such comfort and succes.

3 God draws nigh by chearing and inward comforting of the heart, *Phil.* 4. 6, 7. inwardly warning it with the sence of his presence. Now all these approaches of God to gracious souls are not alike; for sometimes he gives a stronger sense of his favour in one prayer more than another, and sometimes in some one or more petitions of the same prayer, than in other petitions thereof; yet when God draws nigh to thy soul in a particular request, it is not certain that that request shal be granted in that manner you desired, (as when a man prays for the life of a sick friend, and God draws nigh in that petition, and yet the friend dies) but it is evidential to thee, that thy prayer is heard, and that the thing thou askest is according to the approving will of God, though not according to his decreeing will.

All these drawings nigh to the soul evidence the hearing of prayers, as appears, *Ps.* 69. 7. hear me speedily; but what sign doth he desire? why *ver.* 18. he saith, Draw nigh to my soul.

7 Thou mayest know thy prayers are answered, by having a spirit of perseverance in prayer, *Ps.* 66. 20. & 138. 3. when a petitioner comes to a Prince or Nobleman, if the Prince embolden him in his speech, and let him speak all he would, its a sign the Prince means to grant that man his petition, because otherwise he would not have endured to have heard him so long, bt would have commanded him to be gone: so when the soul comes to God in prayer, if God dispatch it out of his presence, that the soul hath no heart to continue its suit, and prayes deadly and dully, and is glad it hath said its prayers and hath done;

its

its a fearfull sign that God answers not those prayers (though poured out by a godly man) but if thou prayest, and God gives thee a spirit to hold out in prayer; if thou prayest and hast not done in thy prayers, but God doth further and further put in thee a warmth and heat of affection, that thy heart is emboldned in its Petitions, and thou desirest further Communion with God, that thou art as it were loath to leave off the words of prayer, much less the suits of prayer, it is a sign God will grant thy prayer to thee.

8 Thou mayest know thy prayers are heard, when in the close of thy prayer thou hast some comfortable answer suggested unto thee from God; for example, God by his Spirit comes to some, suggesting on this wise, when they pray powerfully, *viz.* I will be thy God, I will not fail thee nor forsake thee, I will do thee much good, I will be an everlasting God unto thee; so God suggested to *Paul* at the end of his prayer, 2 *Cor.* 12. 9. My grace is sufficient for thee, *Lam.* 3. 5. 7. when the Church was discouraged out of sence of her unworthiness, God drew neer and said, Fear not: so *Luther* in *Gen.* c. 44. saith, O that I could call upon God with the same fervency as oft as I would; for when I pray in this manner (meaning fervently) this answer seems sensibly to be given unto me, *Fiat quod petis*, let the thing be done which thou desirest. No man (saith he) can contemn this prayer which proceeds from inward bowels and affection; much less can it be in vain with God; for this last sign, I am confident some of Gods Children have it; but whether all have it, I leave it to further enquiry.

9 The manner of the falling out of things evidenceth prayer-hearing, when God brings a thing to pass through many difficulties, contriving all the passages in a business, whereof if any of them had been wanting, the business had not been effected; so when the Church was delivered in answer to the prayers of *Esther* and *Mordecai*; so when *Peter* was brought out of prison, beyond expectation, it plainly appears it was the fruit of prayer: when God makes the way easie aud plain after prayer, and the course of things begins to change, and we meet with comforts instead of former crosses, it appears it is from prayers answered, *Esth.* 4. 16. *Acts* 12, 12. 13.

Of

Of Gods withdrawments from the Soul.

Q. *VVHether may not God withdraw from his own Children?*

A. Yes: if God forſake Chriſt his onely begotten Son, *Mat.*26.38. in reſpect of comfort and joy, though not in reſpect of union of natures, then Believers muſt not look to go free.

Q. *Why doth God With-draw from his Children?*

A. Careleſſe and negligent uſe of means of grace, or an overly performance of duties of Religion, *Song* 5.2,3,4.

2 For grieving his Spirit, *Iſa.*63.10: either by ſcandalous ſins, *Pſalm.*51:11: or treacherous deniall of Chriſt, 2 *Tim.*2:12: Chriſt will deny to ſuch, comfort as well as owning:

3 Not eſteeming Gods preſence, *Iob* 15:11: we prize things in their abſence:

4 To make us grow in a hatred of ſin, as of that which deprives us of Communion with God, *Iſa:*57:17:

5 That we may know what Chriſt underwent for us, in the abſence of Gods preſence, *Luke* 22:

6 To try, whether we will truſt in God in the want of feeling, *Iob* 13:15:.

Q: *What may comfort a ſoul, when God withdraws comfortable feeling, and influence of his preſence, which the ſoul hath formerly felt in Prayer and other Ordinances:*

A: There are divers comforts, as,

1 Thy ſadneſſe for his abſence doth argue a former enjoyment of his preſence; and being once Chriſts, thou art ever Chriſts, *Iohn* 13.1,

2. A man, may fear God and have part in Chriſt, and yet feel little or no comfort, *Iſa:*50:10:

3 As in the gloomieſt day, there is ſo much light, whereby we may know it to be day, and not night, ſo a Chriſtian, whom God hath in part forſaken, may diſcern himſelf to be ſincere, becauſe he hath a love to God and his glory, 1 *Sam:*4:18: vehement deſires after Grace and Gods preſence, *Pſalm* 63:1: and an abſo-

lute

lute purpose against sin, though he should die without comfort, *Psalm* 44:17,18:

4 Consider, a Christian in a forsaken Estate, breathing out sighs and groans for the return of *Christs* presence, may be as dear to God, as he that enjoyes Gods prelence, *Iob* 13:15:

5 Absence of accustomed feelings then onely argue a backsliding heart, when they are suffered in the soul without sorrow and grief, *Psalm* 28:1: and 143:7: yet are not thy groans and sorrows the causes of Gods return, but the dispositions of persons to whom he doth return.

6 Christ in his withdrawments as well as in his return, aims at the souls good; for upon his withdrawment, the soul is stretched with desire after him, *Psalm* 42:1:

7 God withdraws from the Spirits of Saints, onely in crowning graces; as joy, peace, feeling: not in saving graces; as faith, repentance, self-deniall, &c: these God never takes away:

Q: *But why do you say, Faith, repentance, self-denial,* &c: *are never taken away? are they not Creatures, and every Creature is subject to perish?*

A: Grace of it self considered, may die, for it is a Creature; but consider it, as united to *Christ*, so it cannot dye, *John* 4:14: If believers were cut off from Christ, grace should wither as the branch being cut off from the root doth; but being knit to him, the sap must be in the branches, because it is in the root; and life will be in the members, because it is in the head: waters will never dry up, so long as there is a Fountain to maintain them:

Q: *How may I recover the feeling of the Lords love to my soul?*

A: 1 Cry mightily for his presence, *Psalm* 4:6,7: & 27:9:

2 Enquire when, where, and why God withdrew, *Ier.* 14.8. as we do concerning dear friends when they absent themselves from us.

3 Converse in all Ordinances wherein there is any incomes of God. Some receive comfort in reading, 2 *Reg* 22.11.19. others in Baptism, *Acts* 8.39. others in hearing, *Acts* 10.44. others in conference, *Luke* 24.32.

4 Be humble and afflicted under Gods withdrawment, *Luke* 1. 53. vallies are blest with the happiest influence of Heaven.

5 Call to remembrance thy former times of comfort, *Psalm* 77. 5,6.

5,6. aſſuring thy ſelf thou haſt to deal with an unchangeable God. Though in winter the ſap in Plants goes into the root, yet will it at *Spring* ſpread it ſelf in the branches.

6 Count no condition in the world too much, though it were baniſhment, impriſonment, reproach or poverty, ſo thou maiſt recover Gods countenance. Many are ſo dainty, that they will not ſuffer any thing for God, and therefore God inflicts that which is the greateſt of ſufferings, that is the with-drawment of himſelf.

7 Beware of reſting contented in the comfort of any Creature without God and his ſweet preſence: the whole earth is a barren Wilderneſſe without himſelf. *Pſalm* 63.1.

8 Give not way to ſpirituall drowſineſs.

Q. *But my heart is drowſie, how ſhall I keep it awake?*

A. Uſe wakefull conſiderations, as of the ſhortneſſe of life, the eternity of glory, the danger of back-ſliding, *Pſalm* 39.3, *&c.*

2 Keep your ſelves in the light: darkneſſe makes men fit to ſleep.

3 Nouriſh Gods fear, which is a wakefull affection, as being converſant about danger. Fear of God, and comfort of the Holy Ghoſt go together, *Acts* 9.31.

4 Keep company with wakefull Chriſtians, *Heb.* 3.13.

5 Conſider the danger of a drowzy Eſtate. Arſt, It's troubleſome to the conſcience, *Song* 3.1,2,3. Secondly, It's the forerunner of ſome great croſſe or ſin, *Song* 5.2. and 6.

Of Tentations.

Q. WHat is a *Tentation?*

A. As it is an act in the Creature, it is the moving of a man to ſome ſin, without ſome reaſon to inforce it, *Prov.* 7. 18, 19 *Gen* 3.5. *Proverbs* 1,11,12.

Q. *Who are the tempters?*

A. 1 The Devil, 1 *Chron.* 21.1,2 2 The world, by which I mean the wicked of the world, *Proverbs* 1.10. and the goods therein.

3 The fleſh within us, *Rom.* 7.18.

Q. What remedy againſt Satans Tentations?

A. 1 Diſpute not with them, *Eve* was foil'd, *Gen.*3. 1. He hath many methods, which we cannot fathom.

2 Get faith to quench his fiery darts, *Epheſ.*6. 16. which is to be ſet awork in believing that Satan was ſpoiled and ſtript of his power over thy ſoul by Chriſt on the Croſſe, *Heb.*2.14. *Coloſſians* 2.15.

3 Uſe the Ordinance of prayer, for ſtrength to reſiſt, *Pſalm* 4. 6. and wiſdome to diſcern his tentations, *Iames* 1.5. and long-ſuffering, that he may not tire us with the length of them. 2 Of the Word, *Mat.*3.4. 2 *Cor.*10. 4. both in the command, *Exod* 20.13. and in the Promiſe, *Iames* 4 6. *Rom.*16.20. ſet this againſt all his proffers, and in the threatning: God telling *Eve*, if ſhe eat of the tree, ſhe ſhould die, and ſhe liſtening to Satan, minced the matter to this, Leſt ye die, *Gen.*3. 3. and ſo was overcome by Satan.

4 Avoid three things, 1 Idleneſſe, When perſons are idle, Satan hath an opportunity to tempt, 2 *Sam.* 11.2. 2 Solitarineſſe, this breeds melancholy, *Epheſ.*4. 9, 10. 3 Secreſie, this makes the wound of an afflicted Conſcience bleed inwardly *Iames* 5.16. But if thou canſt have eaſe from God, let no man know the matter, but if nor, open thy Conſcience to ſome grave and godly friend, and herein be ſure to diſcover that evil that turns the Conſcience out of its place.

5 O draw good out of Satans tentations, and ſo he will have no courage to tempt; as more ſtrongly to believe there is a God, becauſe Satan tempts us to doubt whether there be a God, ſo the more to aſſure our ſelves we are Gods people, becauſe he ſo tempts us now, being he little tempted us when we were in our natural ſtate; in a word, learn by tentations, how to comfort tempted perſons.

Q. What muſt I do when Satans temptation is paſt and gone?

A. As Mariners make their tacklings in a calm, firm againſt a ſtorm comes: ſo when temptations are over, prepare for a new encounter, remembring Satan leaves us onely for a ſeaſon, *Luke* 4.13. though Chriſt overcame Satan, yet he came again and again. Satan will try whether we have loſt our former ſtrength, care and watchfulneſs; or whether God that would ſuffer him then, will, for

ſome

ſome ſins we have committed ſince, ſuffer him to have power over us now: Satan ſometimes politickly gives way for a ſeaſon, when yet his temptation is not overcome.

Q. What remedy againſt the temptations of the world?

A. If you mean by the World, the wicked of the World; then conſent not to them: be you as importunate in reſiſting, as they ſhall be in tempting, *Gen.*39.10. *Prov.* 1. 10. But if you mean by World, the pleaſures, profits, and honours of the World; conſider their uncertainty, their tranſitorineſſe, their inability to fill the ſoul, 1 *John* 2.16. Let us love them onely in reference to God and a good conſcience.

Q. What remedy againſt the temptations of the fleſh?

A. 1 Take heed of ſpirituall pride; God ſuffers ſuch to fall, as appears in *Adam* and *Hezekiah.*

2 Look not diſdainfully upon any ſinne in others, ſeeing thy nature is not free from the ſame, at leaſt in the ſeed of it: *Gal.*6.1: God gives many men over to vile temptations to cure their pride.

3 Watchfulneſſe, *Mark* 1.14. *ult. Prov.*4.23.

4 Keeep your ſelves from ſinfull occaſions, *Gen.*39.10. If thou wilt not keep thy ſelf from occaſions, God will not keep thee from the ſin; yea, if thou venture on occaſions, thou haſt a ſecret liking of ſin, whatſoever thy pretences be.

5 Set againſt the motions that come from the fleſh, before Satans Suggeſtions meet with them; when both forces are joyned they are ſo much ſtronger.

6 Reſiſt the cauſing ſin and ſo the effect will ceaſe: to cure paſſion, reſiſt pride.

Q. How is one ſin the cauſe of another?

A. 1 By effecting or making it; ſo covetouſneſſe brings forth theft, as in *Achan.*

2 By deſerving it, when we deſerve to be caſt into ſome ſin by God, not that God doth infuſe the matter or form of a puniſhing ſin; but by letting luſt out, and ſetting Satan looſe upon us, we are corrected by one ſin for another, *Rom.*1.4,24,26, 28. When a ſinne deſerves to have another ſin made the puniſhment, we muſt make our peace for the cauſing Sin, before the effect will ceaſe, *Pſalm* 81.12,13. This forſaking, ſuffering, and delivering up the Creatures, is an act of juſtice in God.

Q. What other remedies against fleshly temptations?

Answ. 1 Apply the threatnings and Commandments against it, and the promises in case we do resist and overcome, *Revel.* 2.17.

2 Be earnest with God, to mortifie it by his Spirit, *Romanes* 8.13.

Make no provision for thy flesh, *Romanes* 13.14.

4 Crosse thy flesh, by endeavouring to do clean contrary to what it suggests.

5 Resist the beginning of fleshly suggestions, *Jud.* 23. *Cain* not repenting of envy, it came to murther. *Judas* not repenting of covetousness, it came to murther: if a Serpent get in its head, it will soon get in its body.

6 Venture not upon any sin because Satan tells you it is small, *Mat.* 5.22. By listning to this suggestion, many exceedingly harden their hearts.

Q. When are temptations of lusts sufficiently resisted?

A. 1 When we hate them, pray, sigh, and groan against them; but sin reigns where it is loved, *Rom.* 7.15.

2 When we do not practise at all gross and presumptuous evils for which God threatens out of heaven, 1 *Cor.* 6.10, 11. *Titus* 3.3. 1 *Pet.* 4.3, 4. and when we weaken less evils; which appears we do, when the judgement commands the will, the will the affections, and the affections the actions.

Q. How may we know when temptations come from Satan, when from our lusts?

A. Is is very hard, if possible to know, where the point of difference is; if we reject them, whether they came from Satan or us, they shall not be imputed, *Romanes* 7.20, 21. Come the temptation which way it will, no more is imputed by God, then is seen and allowed.

Q. What remedy against unholy thoughts whither they come from Satan or corruption?

A. 1 Complain of them to Christ, who had such inspired and cast into his mind by *Satan*, though not arising from himself; pray as *David*, *Psalm* 19.12, 14.

2 Wash thy heart in Christ his blood, that it may be enabled to think good thoughts, *Jer.* 4.14.

3 Study

3 Study good thoughts. Carnal men have many good thoughts caſt into their hearts, which they caſt out again as faſt; but their hearts have no good thoughts ariſing from them; contrarily Gods people, *Acts* 7.23. 2 *Tim.* 2.15.

Q. *What means are there to govern our tongues?*

A. 1 Pray to God to ſet a watch over them, *Pſalm* 141:3. *Pſalm* 19:14. *Pſalm* 51.15.

2 Get an holy frame of heart, *Mat.* 12.34,35. *Pſalm* 27:30, 31. *Proverbs* 16.23: A good man out of the good treaſure of his heart, bringeth forth good things.

3 Let the purpoſe of thy heart be ſet againſt unholy ſpeaking, *Pſalm* 17.3: *Pſalm* 39:1.

4 Suppreſs ſin when it is onely in the motion, ſo will it not come forth of the tongue, *Proverbs* 30:32: *Mat:* 15:19:

5 Be ſparing in thy words: men that ſpeak much, muſt needs laſh out, *Eccleſ:* 5:3. 7: *Proverbs* 10:19: *Proverbs* 17:27.

6 Firſt, think, then ſpeak, *Dan:* 2:14: *Proverbs* 16:23:

7 The ſad account that men who ſpeak idle words muſt give, *Mat:* 12.36: *Jude* 15. *Pſalm* 50.19.20,21.

8 Conſider, a happy life depends much on the well Government of the tongue, *Pſalm* 34:12: *Proverbs* 21:23: and upon the miſgovernment of it, comes much of our miſery, 2 *Chron:* 10:13, 14: *Proverbs* 18:21: *James* 3: 6:

9 Inure your ſelf to gracious and ſavoury words, *Col:* 4: 6: powdered with ſalt; ſo that as ſalt draws out of meat putrifying humours, and makes it reliſhable for the Palate, and fit for digeſtion; ſo ſhould a Principle of grace in the heart purge rottenneſs out of the tongue:

Of Family Duties.

Q. WHat *is the duty of a Maſter of a Family?*

A. To provide for their ſouls, *Gen:* 18:19: and bodies of his Family, 1 *Tim:* 5:8:

Q. *What is the Husbands duty?*

A. To love his wife as himself, affording comforts to her, as to himself, *Epes.*5.28 and not to be bitter to her, *Col.*3.19.

Q. *What is the Wives duty?*

A. Submission to their Husbands, *Col.*3.18, and reverence towards them, inward in heart, and outward in carriage, *Ephes.*5.33.

Q. *What are the Parents duties towards their children?*

A. To train them up in Gods wayes, *Prov.*22.6. *Ephes.*6.4. and to provide for them, 2 *Cor.*12.14.

Q. *What is the Childs duty?*

A. To honour their Parents, *Ephes.*6.2. and to obey them in all lawfull things, *Col.* 3. 20. and to requite their kindnesse, 1 *Tim.*5.4.

Q. *What is the Masters duty to his servant?*

A. To give them what is just and equall, knowing they have a Master in heaven, *Col* 4.1.

Q. *What is the servants duty?*

A. To honour their Masters, 1 *Tim.*6.1. and sincerely to do them service, abhorring eye-service, *Col.* 3..22. doing service, not onely for the gain of their wages, but principally out of Conscience to the Lord, *Ephes.*6.5,6,7. *Col.*3.23,24.

Of the Resurrection and last Judgement.

Q. *WHether shall there be a Resurrection of the body?*

A. Yes, *John* 5. 28. All that are in the graves shall hear his voice, and shall come forth, some to the Resurrection of life, and some to the Resurrection of eternall damnation, *Acts* 24.15.

Q. *What Body shall rise again? the same or another?*

A. The same Body in number, though with more glorious qualities, as the same seed that is sown groweth again, 1 *Cor.*15. 36. So that the godly when they rise again shall see God, not with other,

but

but with theſe ſame eyes, *Job* 19.26, 27. He means the eyes of his body, becauſe he ſaith, I, and I my ſelf, and not a ſtranger; and becauſe he mentions his skin, fleſh, and the ſame eyes he then had; It is juſt, that *Jobs* eyes that had wept tears, and *Pauls* body, that bore brands or marks of the Lord Jeſus, *Gal.*6.17. ſhould be rewarded, and not a new made body, or new eyes, 1 *Cor.* 15.42. The Apoſtle pointing at his own body, ſaith, this corruptible ſhall put on incorruption, and this mortall ſhall put on immortality, *Iohn* 2. 19. Deſtroy this Temple, and I will raiſe it up; meaning the Temple of his body, See alſo, *Rom.* 8. 11: *John* 11.24.

Q. *How doth it appear, that the bodies of Saints ſhall riſe the ſame bodies, but with new qualities?*

A. The Apoſtle makes it appear by a plain ſimilitude, 1 *Cor.*15. 35,37. of a wheat-corn caſt into the earth, which being rotten comes forth, not naked, hard, dry, and without life, as it was ſown, nor rotten as it was in the earth; but keeping the ſame ſubſtance and kind, it comes forth with new qualities of ears, huſk, and ſtalk, being living, and full of juice; ſo the ſame body in number ſhall riſe again, but with more glorious qualities.

Q. *What are thoſe glorious qualities our bodies ſhall riſe with?*

A. They are theſe.

1 Incorruptibility, they ſhall not die any more, *Mat.*23.30.

2 Glorioufneſſe, they ſhall ſhine like the glorious body of Chriſt, *Phil.* 3.21.

3 Powerfulneſſe, it ſhall be raiſed in power, able to move whether it will, 1 *Cor.*15.43. 1 *Theſ.*4.16 17.

4 Spirituality, 1 *Cor.*15.44. not onely becauſe it ſhall not need meat, drink, or apparrell; but alſo becauſe it ſhall be like a ſpirit in the nimbleneſſe of its motion, 1 *Theſ.*4.17.

Q. *What follows the Reſurrection?*

A. The laſt and generall Judgement, *Iohn* 6. 39. I will raiſe him up at the laſt day.

Q. *Who ſhall be judged?*

A. All perſons ſhall come to judgement; the godly having their ſinnes forgiven them, ſhall come to a judgement of triall, 2 *Cor* 5.10. *Mat.*12.38. but the wicked unto a judgement of condemnation, *John* 5.28.

Q. *Who shall be the Judge?*

A. Although the Trinity shall judge, yet the Exercise and Administration of it is committed to the Sonne, *John* 5. 22. 27. *Acts* 10. 42. and 17. 31. He is most fit to be Judge; for as God he knows the secrets of all hearts, and he is fit to speak to man, as being man.

Q. *What are the rules Christ will proceed by in Iudgement?*

A. Such as never had the Scriptures shall be judged by the Law writ in their hearts, they not having walked suitably thereto, *Rom* 2.13. and those that have had onely the old Testament, shall be judged out of that, *John* 5.45. and those that have had the whole word, shall be judged out of it, *Rom.* 2. 16.

Q. *What will Iesus Christ do after he is set in Iudgement?*

A. All shall be called forth, and the sheep evidencing their faith in Christ, not onely by their words, *Mat.* 12. 38. but also by their works, *Mat.* 25.35. shall receive the blessed Sentence of absolution; *Come ye blessed of my Father, inherit the Kingdome prepared for you*; But the Goats having neither faith nor fruits, *Matthew* 25.42,43. shall be so straitly reckoned with, that they shall be called to an account for every ungodly speech, *Matthew* 12.37 *Iude* 15. and so shall receive that dreadfull Sentence, *Depart ye cursed into everlasting fire, prepared for the Devil and his Angels.*

Q. *But seeing there are some wretched men that deny the Scriptures, how shall I know the Scriptures to be Gods word?*

A. There are many grounds to sway the Conscience in belief of them, as,

1 The witnesse of Gods Spirit which is promised to be given to all the elect, together with the word, *Isa* 69.21.

2 As naturall bodies declare what they are; as Sunne, Moon, Starres, Fire, Water, Gold, Silver, Hony; so doth the Word, *Psalm* 19 7,8 9. no book but breaths out holinesse to the Lord, no Chapter hardly, but takes off our hearts from the world; it sets forth his infinite mercy to his Saints, and infinite justice to the wicked. The Scripture is like the light which not onely shews other things, but it self.

3 The agreement of the Scriptures one part with another, though the writers lived remote one from another, and in severall ages

ages of the World. How could they have so agreed, were they not written by one Spirit? Seeing two Historians, if they write of any time or occurrence, through ignorance partiality, and forgetfulness, they will contradict each other, if they be onely humane writers; besides, for the old Testament we have the Jews, the uttereſt enemies of Chriſtianity, witneſſing it; and for the new, it doth harmoniouſly agree with the old.

4 The impartiality of the pen-men; they ſpeak impartially to all, to Princes as well as beggers. *David* ſpeaks of his own murther *Pſalm* 51.14. *Moſes* tells of the faults of his own Grandfather *Levi*, *Gen.* 49.5,7. whereas men naturally raiſe up their Anceſtours to the higheſt. *Paul* ſets forth his blaſphemy and perſecution, 1 *Tim.* 1.13.

5 By the end at which they aim; had theſe Pen-men wrote as men, they would have lifted up themſelves; but every book throws down man as low as hell, and exalts God with the higheſt excellence, *Iſa.* 40.15,16, and gives the glory of all to God, 1 *Cor.* 15.10.

6 By the ſubject matter of the Scriptures. Hardly any writings of men, but ſome luſts are ſcattered up and down, of Pride, vain-glory; but in the Scriptures every word is pure, *Proverbs* 30.5. more than ſilver ſeven times purified, *Pſalm* 12.6,7. had men writ it, they would never have tied themſelves to ſuch ſtrict points.

7 There are many things in the Scripture that could never have proceeded from the brain of man; for example that in one eſsence or being, the Father, Son and Spirit ſhould ſubſiſt, that our bodies turned to duſt ſhould riſe again the ſame in number, though with more glorious qualities; ſo the incarnation of Chriſt by a Virgin, for the appeaſing the Juſtice of God. So that all things which befall a Chriſtian ſhall work together for his good, in reference to Salvation. If theſe and many other things could not enter into his brain, much leſs could they proceed from his pen.

8 The powerfull effects the Scriptures have upon the Conſcience, prove them to be of God for example they melt the heart in reading them, 2 *Reg.* 22.19. they ſtrike a terrour into the hearts of the ungodly. No writings of men, can ſo awe the hearts of men, as theſe, *Pſalm* 119:11: they over-power the will. One

verse of self-deniall will make a man part with all his Estate, Friends, and Life, and what not? they work a wonderfull change in many persons, that they are not the same they were, yea they quicken dead hearts, and revive the dejected, *Psalm* 119. 49, 50: *Heb.*4.12.

9 The books themselves bear witnesse they are from God. In most books of Scriptures, in the entrance of them, the names of the pen men, together with the Authour of the word, are expressed, See *Ier.*1.1. *Ezek.* 1.3. *Hosea* 1.1. *Ioel* 1.1, &c.

But you will say, it's possible for false writings to have such Titles prefixed.

A. True, the name is not enough, were there nothing else, but this being joyned with other signs, is of great force. Shall we believe *Aristotle's* or *Plato's* works to be their works, when they have their names affixt thereto, and shall we not believe the Scriptures to be of them whose Title they bear, that is the word of God by such and such a writer?

10 The death and sufferings of the Martyrs who have given their lives to seal the truth, proves them to be of God, *Revelation* 6.9. and 20,4. Where we do ever find any to die, to defend the opinions of *Plato*, or the dreams of *Mahomet*?

11 *Satans* malice proves it; he nevever tempts us to unbelief of any writings save these.

12 The fulfilling of the Prophecies proves them to be of God, *Isaiah*, chap.44.28. named *Cyrus*, to be the deliverer of Gods people an hundred and sixty years before *Cyrus* was born. *Ieremiah* set the bounds of seventy years to the *Babiloniſh* Captivity. *Daniel* lived onely in the two first Monarchies, the *Caldean* and *Persian*, yet he propheſies of the *Grecian* and *Romane* Monarchies. So that *Israel* should be in *Egypt* four hundred years, and then come out; so that he that should build *Iericho*, should lay the foundation of it in his eldest son, *Ios.*6.26. compared with 1 *Kin.* 16.34. *Paul* propheſied of Doctrines forbidding Marriage and meats, 1 *Tim.* 4. 1. And now it's come to pass in the Papacy. *Iacob*, *Gen.* 49. speaks of all the portions his Children should have, assigning to one the Corn-Countrey, to others the Sea, to oteers the vine-grounds, as they were after divided by lot certain hundred years after: how could he come to the knowledge there-

of

of, but by him that over-rules all lots? ſure they could not be ſuggeſted by any but God. Who knew what he would do. The ſeeing ſo many of the Prophecies to be fulfilled, may aſsure us alſo, that the reſt ſhall be fulfilled, and conſequently that they are all of God.

13 Either the Scriptures muſt be of God or of man: not of man, becauſe they muſt be either of bad men or of good: not of bad men, for they would never have forbid evil ſo rigorouſly, nor command good ſo expreſly, nor aimed ſo at Gods glory; nor of good men, for they durſt not have belied God, nor take the glory due to God (which is to rule in the Conſcience) unto themſelves therefore muſt they needs be of God.

14 The wonderfull preſervation of the Scriptures, notwithſtanding, Tyrants endvour to aboliſh them, and Hereticks endeavour to corrupt them, yet have they been kept pure in both the Originals: the two Tables writ by Gods own finger. Were laid up in the Ark, *Deut.* 10. 2. When *Manaſſes* and *Ammon*, that they might the better draw the people to Idolatry, had ſuppreſt the book of the Law; it pleaſed God in the dayes of *Joſiah*, that it was found in the ruines of the Temple. 2 *Chron.* 34. 14. *Antiochus*, 1 *Mach* 1. 56, 57. rent the book of the Law in pieces, and burnt it in the fire, and made it matter of death for a man to have a Teſtament by him. *Dioclesian* the perſecuting Emperour forbad the uſe of the Scriptures, and burnt them; yet were the Scriptures ſtill preſerved.

If an Argument from man were any thing materiall, I might adde, that the Jewiſh *Bible, who are the uttereſt enemies of Chriſtianity, their old Teſtament agrees with ours; and for the truth of the* Jewiſh *Bible, they have teſtimony from the* Samaritans, *who were enemies to them, and an irreconciliable rent made betwixt them; yet in the* Samaritan *Bible (as ſome of the learned affirm) there is no difference at all to any purpoſe, Alſo the Conſent of the godly Fathers and Chriſtians from Chriſt his time, who have from hand to hand delivered them to us, and enlightened them with their Commentaries, whoſe Commentaries we have to ſhew in every age, well-nigh from the Apoſtles time, ſome of whom confirmed the truth with their Lives and Liberty.*

A ſhort Catechiſme FOR BABES.

Q. *HOw doth it appear that there is a God?*

A. From the creation of heaven and earth, *Pſ.* 19. 1. *Rom.* 1. 20.

Q. *VVhat is God?*

A. A Spirit, *Iohn* 4. 23. immortal, 1 *Tim* 6. 16. infinite, 1 *Kings* 8. 27. knowing all things, *Heb.* 4. 13. and preſent every where, *Pſalme* 139. 7, 8, 9.

Q. *How doth this God ſubſiſt?*

A. In the being of Father, Son, and Spirit; who are all one God. 1 *Iohn* 5. 7.

Q. *VVhether is the Father Son or Spirit greateſt?*

A. There is an equality of glory, eternity, and power in the Father, Son, and Spirit, *Rom.* 9. 5. *Phil.* 2. 6. *Matth.* 28. 19. 1 *Iohn* 5 7.

Q. *How did God make man at firſt?*

A. Pure

A. Pure and holy, *Gen.* 1. 26. *Eccles.* 7. 29. but we all fell in our first parents, *Rom.* 5. 12, 13, 14.

Q. *What befell unto us by* Adams *fall?*

A. The judgement came upon all, to condemnation, *Rom.* 5. 15, 16.

Q. *What is the condition of every man since the fall of* Adam?

A. Dead in trespasses and sins, and by nature children of wrath, *Eph.* 2. 1, 3.

Q. *What way is there to come out of this miserable condition?*

A. Onely by Iesus Christ, *Acts* 4 12.

Q. *What are to consider especially in Christ?*

A. 1 His natures. 2 His offices.

Q. *What are the natures of Christ?*

A. They are two:

1 His Godhead.

2 His Manhood.

Q. *Why was it needfull that he should be God?*

A. That he might make the sufferings of his Manhood of infinite worth and vertue, *Heb.* 9. 4. *Acts* 20. 28.

Q. *Why was it needful that he should be man?*

A. That he might dye and satisfie Gods justice in the same nature that had offended, *Matthew* 20. 28. 1 *Corinthians*, 15. 21. 22.

Q. *What are the offices of Christ?*

A. They are three.

Q. *Which are they?*

His Kingly, priestly, and prophetical office.

Q. *Why was Christ a King?*

A. That he may reign in the hearts of his people, *Luke* 19. 27. and in the Churches, *Ps.* 2. 6.

Q. *Why was he a Prophet?*

A. To reveale his Fathers will; so that we are to hear him in all things, *Acts* 3 22 *Mat.* 17. 5.

Q. *Why was he a priest?*

A. To offer sacrifice for the sins of his people, *Heb.* 8. 3.

Q. *What sacrifice did Christ offer?*

A. His own body on the cross, *Heb.* 9. 25. 26. wherewith he appears

appears in Gods presence for his people, *Heb.* 9. 24. his blood speaking good things.

Q. *What is faith?*

A. A taking of Christ as a Lord and a Saviour, and resting upon his satisfaction, *Rom.* 7. 4. *Joh.* 1. 12. *Rom.* 10. 7. 8.

Q. *What accompanies justifying faith, without which it is not in the soul?*

A. An holy disposition or intention of heart to confess the truth of God, though with the loss of all we have in the world, *Rom* 10. 10. *Mat.* 10. 32.

Q. *What is repentance?*

A. A thorow change of the purposes of the heart, whereby they are universally set against all sin, with an hatred of it, *Rom.* 12. 2. *Acts* 2. 38. *Isa.* 30. 22.

Q. *What measure of love must we love the Lord with?*

A. With a soveraign love; better then father or mother, son or daughter, yea then our own lives, *Mat.* 10. 37, 38. 39.

Q. *What denial of Christ is that which shuts persons out of heaven?*

A. Habitual denial, or denial of Christ in the purpose of our hearts; when we, for the saving of our lands, liberties, country, or lives, will deny Christ, or any part of his truth, *Mat.* 10. 33. 2 *Tim.* 2. 12.

Q. *What doth the Scripture reveal concerning spiritual life?*

A. That whereas we are all dead men by *Adams* sin and our own, when God pardons we are alive, *Rom.* 5. 18.

Q. *What other life hath believers?*

A. A life of holiness, whereby believing souls are quickned up to all the wayes of God, *Rom.* 6. 13.

Q. *What ought to be the ground of a Christian mans obedience?*

A. The command of Christ, which is the bond of the conscience, *Rom.* 1. 14. *Acts* 20. 22.

Q. *What other ground is there?*

A. The love of God, from whence our obedience ought to flow, *John* 14. 15. 2 *Cor.* 5. 15.

Q. *What doth the Scripture reveal of the combate of Flesh and Spirit?*

A. The

A. The Fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh, ſo that we cannot do the good we would do, *Gal.*5. 17.

Q. *What may comfort in this combate?*

A. 1 That we conquer in Chriſt our head. 2 That we hate the evill that we do, and love the good we do, and hunger and thirſt to do the good we do not, *Rom.*7.15,16,17,18,19.

Q. *What is the danger of ſinning againſt Conſcience?*

A. Such ſhall be puniſhed with many ſtripes, *Luke* 12.48.

Q. *What is it to live by faith?*

A. To reſt on Gods promiſe for every good thing, without uſing unlawfull means, *Pſalm* 84.11,12. *Iſa.*28.16.

Q. *What is the new Covenant?*

A. It is Gods work, whereby he not onely pardons all the ſins of all the elect, and gives them eternal life through the ſatisfaction of Chriſt, but alſo promiſeth to take away their ſtony hearts, and writes his Laws in their hearts, and cauſes them to reliſh and favour good things, and vouchſafes to be their God, and takes them to be his people, *Heb.*8.10,11,12.

Q. *What is Prayer?*

A. Powring out of the Soul before God, 1 *Sam.*1.15. *Pſal.*62.2.

Q. *What are the parts of Prayer?*

A. They are ſometimes divided in four parts, 1 *Tim.*2.1. yet may we reduce them to three parts: Firſt confeſſion of ſinnes. Secondly petition for grace and favours. Thirdly Thanksgiving for benefits. To which we may adde interceſſions to turn away judgement.

Q. *What principal Properties ought there to be in an holy Prayer?*

A. It ought to be offered from a believing ſoul, *Mat.*21. 22. in the name of Chriſt, *John*16.23,24. from the Spirit aſſiſting with ſighs and groans, *Rom.*8.26. for things according to the will of God, 1 *John* 5.14.

Qu. *What is Baptiſm?*

A. It is a ſign of a Believers fellowſhip with Chriſt in his death, buriall, and reſurrection; that as his body is buried in water, ſo his ſins are buried through the ſatisfaction of Chriſt, and as he riſeth out of the water, ſo he is bound to walk with Chriſt in newneſſe of life, *Rom.*6.3,4,5,6. *Col.*2.12.

Q. *Who*

Q. *Who are the persons to be baptized?*

A. Those who are made Disciples and make profession of their faith and repentance, *Mat.* 28. 19. *Mark.* 16. 15, 16. *Heb.* 10. 22. *Acts* 2. 37. 38.

Q. *What is the end why the Lords Supper was appointed?*

A. For the continual remembrance of the sacrifice of Christs death, and remission of sins which believers have therein, 1 *Cor.* 11. 25. 26.

What must a Christian do, that he may receive worthily or preparedly?

A. He must examine himself, whether he be in Christ, and whether the Spirit of God dwell in him. 1 *Cor.* 11. 28.

Q. *What is the danger of unworthy receiving?*

A. Temporal judgement; if they repent, eternal, if they repent not.

Q. *Wherefore are hands laid upon believers after baptism?*

A. That they may receive a further increase of the Spirit therein, 2 *Tim.* 1. 6.

Q. *What is revealed concerning the resurrection of the dead?*

A. That all shall rise again: the godly to the resurrection of eternal life, the wicked to the resurrection of eternal damnation. *Dan* 12. 2. *Joh.* 5. 28.

Q. *With what bodies shall the Saints arise?*

A. With the same body in number but with more glorious qualities, 1 *Cor.* 15. 42. 43, 44. 53. *Phil.* 3. 21.

Q. *What follows the resurrection?*

A. The last judgement, wherein all shall be judged of every thing done in the body, whether it be good or evil, *Ioh.* 6. 40. *John* 5. 28. 2 *Cor.* 5. 10. *Revel.* 20. 12, 13, 14.

Faults escaped.

For *fifteen page* 52. *read fifteen hundred, for without some reason read with some reason, page* 71.

FINIS.